

A LEARNED
T R E A T I S E
O F
T R A D I T I O N S,

Lately set forth in *French*,

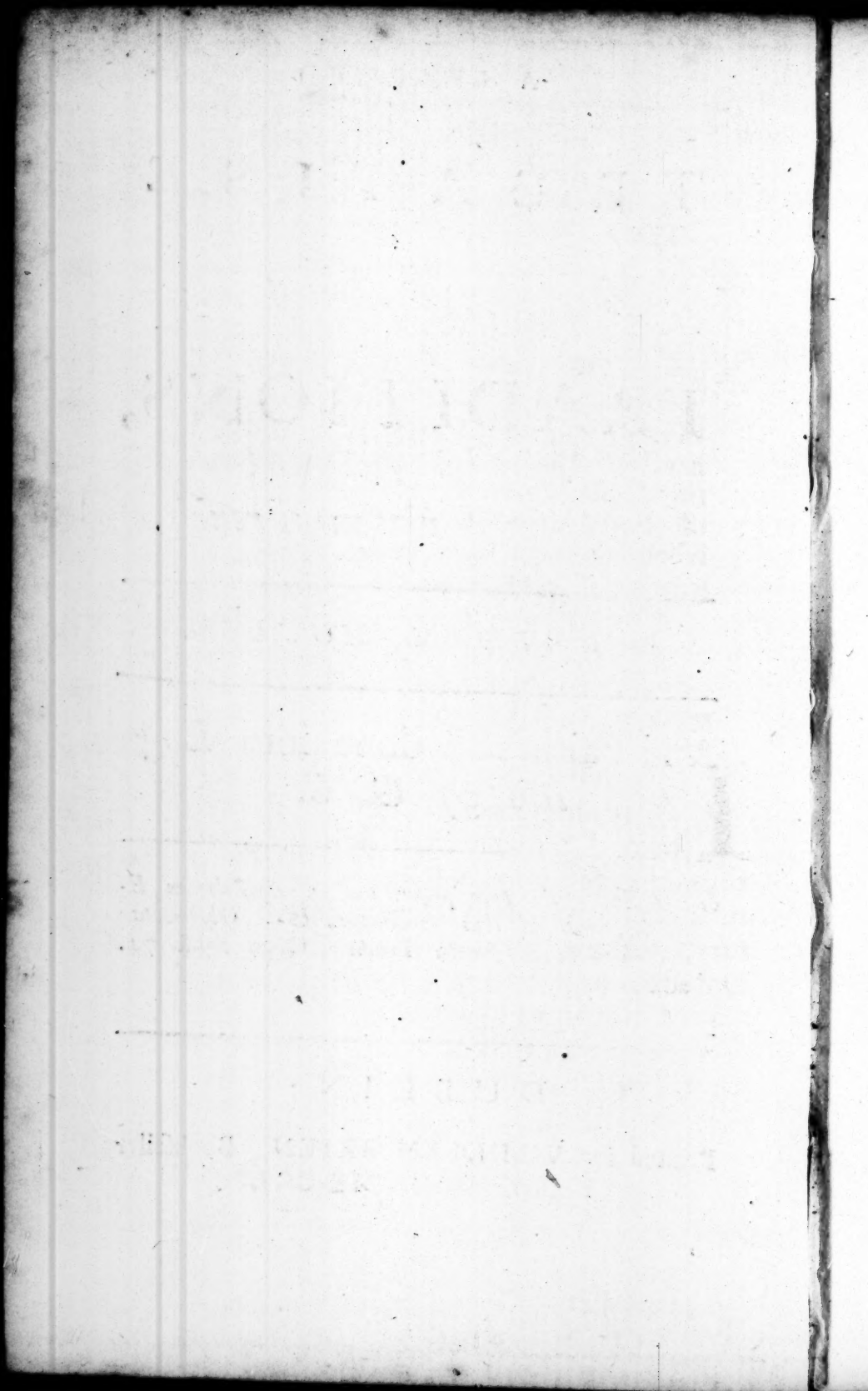
By P E T E R du M O U L I N.

And Faithfully done into *Eng-
lish* by G. C.

*Si aut Evangelio præcipitur, aut in Apostolorum E-
pistolis, aut Actibus continetur, &c. Observetur
divina hæc & sancta Traditio, Cypr. Epist. 74.
ad Pomp.*

D U B L I N :

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T O

The Right Honourable my singular good

Lord, ROBERT, Earl of *Lindsey*,

Baron of *Willoughby*, *Beake* and *Ersby*, Lord great Chamberlain of *England*, and Lord High-Constable for this Time being : Lord Lieutenant of *Lincolnshire*, and Vice-Admiral for the Coasts of that County ; Lord Warden of the Forest of *Waltham*, Knight of the most Noble Order of the Garter, and of his Majesty's most Honourable Privy-Council.

My most honoured LORD,

IT is well known that your Lordship can as readily interpret my Author in his own Language and Idiom, as being thus changed into our native and most familiar Tongue. Nevertheless I have ventured (asking pardon if my Boldness give Distaste) to stile your Lordship the *Mæcenæ* of this my Handy-work. My Weakness and want of Skill in every Respect, together with my Forwardness and Presumption to intermeddle out of Element, have prompted me, to fly to the Sanctuary of your Lordship's Protection. Such as expect that I should rather dedicate some Tac-

DEDICATION.

ticks or Book of Chevalry to your Lordship may take this for Satisfaction, that I have well observed your true Devotion to Religion, which is the best Ornament and Addition to your Honour ; and great is the Happiness when Religion and Military Profession are met in so heroick a Center. The Variety arising from this copious Subject of *Traditions*, will invite your Lordship to read *Du MOULIN* with Delight ; but their modern Ineroachment (I mean the Romish) upon the Church, and their presumptuous Comparifon with the sacred Scripture, will force your Lordship to reject them with Scorn and greateft loathing. Cast your eye upon this little Volume, and vouchsafe it your favourable opinion, such Countenance will give it life ; receive it into your Lordship's Patronage, for to that End I have presented it, and in that Security I humbly leave it ; recommending your Lordship to God's holy Safeguard.

Your Lordship's

most humble and

faithful Servant,

G. C.

TO THE
R E A D E R.

Courteous Reader,

WHEN you set apart some hours for serious studies, imploy a few to the reading of this short *Enchiridium*; a most exact survey of *Romish Traditions*. You will find them here arraigned, by divine testimonies of Scripture, by solid interpretations of the Fathers, by effectual perswasions of reason, by the ridiculous impossibilities of their own sufficiency, and by the self-contradictions and confessions of all Projectors and Founders of them. The Frontispiece doth shew my Author to be French, and I have copied out his sense into our mother Tongue, as near to life, as my running pen would give me leave. If any man object, What need of Translations amidst so many unparallel'd *Originals*, composed by the *Conductors* of our Church at home? I answer with a question, Is it not pity so learned a book (amongst us reformed Christians) should be guilty of that *Antickristian Tradition* cast upon the Scripture, *Not to be published in a known Tongue*? But let me not wade over deep, into the commendation of this Treatise, lest a censure of *Tractet fabrilis*, or some *Quæ supra nos, &c.* recoil upon me. *Κρὴ καὶ αὐτὸν αἰὶ παντὸς ὁρᾷ μέτρον.* Every man ought to guide himself by the measure of his own ability. It is true that I was never worthy to make this holy Knowledge my Profession, yet my zeal to it is such, that if I may not act the part of
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To the Reader.

an *Encomiaſt* in the merit of DU MOULIN and his Works, I muſt take leave to gaze on him with ſilent admiration, and (paſſing over particularities) with this brief *Character*, only to point at him : For general and profound ſcholarſhip, he is, *Extra invidiæ aleam doctus*. What can be ſaid more ? Let it ſuffice that I have named him ; *Qui cognoſcit ſon nom aſſez entend ſon renom*, His meer name is the individual cognizance of his fame. Pardon me, if I yet ſtretch a note higher in praiſe of him ; it is his due, it cannot be omitted without a national ingratitude. And what ſhould it be, but his ingenuous perſeverance to this very day, in vindicating the ſacred honour of his late Maſteſty (the learned King JAMES of moſt happy and immortal memory) from the unjuſt redargutions of *Cardinal Perron* in a book which he hath written againſt the ſaid late King ; as by thoſe often quotations in this Treatiſe expreſſly made, may plainly appear ? In the laſt place (my friendly Reader) if you afford me a favourable conſtruction of this my undertaking, and connive at ſuch errors as you meet with, you have done to my wiſhes ; and in requital I paſs my word, that whatſoever is lame and defective, or verbally miſtaken at the Preſs in this tranſlated form, you ſhall find ſupplied in the real goodneſs of the Author's matter. Read and profit.

G. C.

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A
LEARNED TREATISE
O F
TRADITIONS.
O F
The Sacred Scriptures Perfection.
AGAINST
The Traditions of the *Romish* Church.

C H A P. I. *Concerning the nature of this Controversy.*

OUR Adversaries were accustomed a great while to dispute by way of Scripture; but at length perceiving themselves weak in the cause, and being much disquieted that the Scripture doth lock them up into so narrow a room, they spurn against it, labouring to make it appear doubtful, and without authority. By this means our Controversies change their nature; for instead of disputing by ground of Scripture, we are now led back to dispute of the Scripture it self, and to defend the Authority and Perfection of it. This is now the field wherein our Adversaries do sport, and
B display

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display the metal of their conceits. They accuse the Scripture of imperfection and insufficiency, of obscurity and uncapableness to determine any difference, calling it a dumb and imperfect rule, a nose of wax, a rock of scandal, a scabbard, that receiveth as well a leaden, as a steel blade. And though the Church of Rome be party in the cause, yet will it be Judge supreme, and infallible. If the Church be Judge, she of Rome will be Judge, and will have it appertain to her to prescribe her task unto her self, and to be sovereign Judge of her own proper duty. Our Adversaries make the Church of Rome the Judge infallible of her own proper infallibility, and that she shall be sovereign Judge of the interpretation of the same Laws, whereby God doth Judge her sins. They stick not to say, that the Church of Rome is no way subject to the Scripture, that is to say, to God speaking by his Prophets and Apostles. So on the other side they maintain, that the Scripture is subject to the Church of Rome, and ought to be regulated by the faith of that Church. They avow that to be the singular and only Church which giveth authority to the Scripture, and will have the Scripture inferior to the Church in dignity, in stability, in certainty, in antiquity, and in amplitude: Yea, so far they proceed, that the Pope may add to the Creed, dispense contrary to the Apostles, alter that which God hath ordained in the holy Scriptures, and dispose of his Commandments. They hold, that the sacred Scripture be therefore entertained and received amongst men, because the Pope doth approve and ordain it so to be: As if the Pope were more to be credited then God, speaking in his holy Scriptures; or that he were no whit subject to the Law of God contained in the Scripture.

In all this controversy between the Scripture and the Church, concerning the preheminance, by this word *Church*, our Adversaries always understand the Romish, although there be many other more antient and more pure; namely, the Greek,

the

the Syrian, the African, &c. And by the Romish Church they understand the Pope alone, in whom resideth the sovereign authority, and who judgeth all things without possibility to err; yea, then especially when he judgeth alone *motu proprio*, of his own meer motion, and speaking in the Chair Apostolique; and when it is his pleasure to join unto him some Prelates for his assistance in Decreeing, he re-investeth them with infallible knowledge and understanding, yea in the points which he himself understandeth not.

Whosoever will here open his eyes, and not forbid himself the use of reason, shall easily perceive, that Satan by this proceeding endeavoureth slyly to bring in Atheism, and to undermine the foundations of Christian Religion. For by this means the Christian Faith is not founded upon the word of God contained in the holy Scriptures, but upon human and uncertain evidence, yea, the most uncertain that can be conceived; they justifying the authority of the Church of Rome to be only established upon the testimony of the Romish Church, making her Judge, Witness, and Party in the same Cause, and endeavouring to make men believe, that the Church of Rome hath more authority than the Scriptures, for she herself doth say it.

If it be so, that the authority of the Scripture be grounded upon the authority of the Church of Rome, why do they alledge unto us passages of Scripture to support the authority of the Church of Rome.

And when instead of directing the Faith of a Christian by the Word of God, speaking in the Scriptures, they send him to the Church, the simple people are perplexed and hindred from chusing the best Church amongst many contrary. How shall they choose? How shall they discern the true Church from the false? Shall they know it in examining her doctrine by the Scripture? that may not be; for the Scripture is a Book that the people are not permitted to read: And our adversaries affirm, that the Church is not subject or bound to the Scripture, and that the Church may

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change the same which God commanded in the Scripture.

Shall they discern the true Church by antiquity and succession? Nor that; for the Syrian and Greek Churches (contrary to the Romish) are more antient than that of Rome, deriving their succession from the Apostles; and punctually to judge in this succession and antiquity, infinite Histories both Greek and Latin ought to be read, wherein the people understand little or nothing: And amongst the Clergy it self, scarce one of an hundred is found, that hath but ordinary or competent knowledge therein. He that but entereth into the view thereof, shall discover the feat of the Roman Pontifics defiled with heresies and enormous crimes, yea mangled and rent with Schisms that are decided by stroke of sword; and according to the power of Emperors and Kings doth the scale weigh down.

Shall they have respect to the generality and multitude? No, Jesus Christ calleth his Church a little flock, *Luke*, 12. 32, and signifieth unto us, that the multitude and broad way lead to perdition, *Matth.* 7. 13. 14.

Shall they give heed to miracles? No, the Apostle hath foretold us, that the son of perdition, who is Antichrist, shall come with signs, and miracles, 2 *Thess.* 2. 9. And Jesus Christ admonisheth us, that false Prophets shall arise, and shall make signs, and wonders to seduce, *Matth.* 24. 24. Now seeing that so many false miracles are wrought, and the most predominant Courts of Justice have made many decrees against the workers of them, how and by what marks shall the poor people distinguish the true miracles from the false, seeing there is no knowledge of the true doctrine declaring God's will that we should discern the miracles? *Deut.* 13. v. 1 2 & 3. Briefly, it is certain, that the Scriptures authority being no more the foundation and direction of the believers faith, all Religion vanisheth, and turneth into smoke, and there remains nothing but to believe at adventure,

to follow the generality, and like blind men to lay hands on him that marcheth next before us.

It is answered, that in this perplexity the people are to follow their Doctors and Pastors, for they are the men that undertake with God for the people. What? Must every man believe the Pastors of his own country? Must they follow the Church wherein they are born? Shall man owe his Religion to his birth, or the custom of his country, or the success of affairs? If it be answered, that by the Pastors and Doctors, those of the Church of Rome are to be understood, therein lies the point of difficulty. For the question is, if those Doctors be found and good, teaching the true way of health, conformably to the word of God, which they conceal from the people, in denying them to read the holy Scriptures; then are the people bound to believe, that these are good Doctors, before they know the good doctrine; and that this Church is the true Church, before they know or apprehend the truth. They are also bound to believe what the Church of Rome believeth, not knowing what that Church ought to believe. But if it be their tenet, that every particular person be assisted with the Spirit of God, to be able to discern the true Church; why hold they not that he be assisted with the same spirit to discern the true doctrine, and to examine it by the holy Scriptures, seeing that the true Church cannot be distinguished but by the true doctrine? For the true faith is first to be known before the true faithful can be distinguished; and the true rule is to be well understood, before those that follow it can be known. Christ must first be known, before there is possibility of knowing undoubtedly, what Church is truly his flock.

Add likewise hereunto, that the faith of the Romish Doctors dependeth entirely upon the *Pope's* faith; nevertheless they (for the greatest part) do believe that the *Pope* may err; and the *Popes* themselves do confess the same, as we have elsewhere proved. Yea, their errors are condemned by those Councils, which the Church of Rome did allow. And it is hard to be-

lieve that he cannot err, who boasteth of his authority and power, to change that which God hath ordained, and to dispense with his commandments.

Add moreover, that the greatest flatterers of the *Popes*, that have written their histories and lives, do lament the corruption of that seat, and complain of the traffique it exerciseth, and of the infamous living of many *Popes*; and their intolerable pride: For what doth the *Pope*? He is advanced so far as to call himself God, and the divine Majesty, to cause himself to be adored, to reach forth to Emperors a pantable to be kissed, to dispose the crowns and lives of Kings, and to release souls out of Purgatory: Insomuch as from a poor Bishop of a city, who in the Primitive time appeared not but in the Martyrdoms, is by degrees become a great Monarch of the earth, that surpasseth in riches and treasure the greatest Kings of the world.

These things considered may well fix in our minds a just cause to suppose, that the *Pope* is the same man that the Scripture hath foretold to come into the world, to ** lift himself up into the throne of Roman Emperors, stile himself God, vaunt of signs and miracles; he that should be clothed in scarlet, should possess his seat in a town of seven mountains, (which is Rome's description,) should seduce Kings, wage war against the Church, and vanquish it, and all this under the name of Christian, assuming to himself the title and authority of Jesus Christ.* For so saith the Spirit of God in the 13 of the *Apocalypse*: *He shall have the horns of a Lamb, but shall speak like a dragon.* These things having been foretold above fifteen hundred years past, no man since that time hath so swelled himself to so high a pitch, as to have these recited things appropriated unto him,

* 2 Theff. 2. 7 & 8. Apoc. 13. 11. 2 Theff. 2. v. 4 & 9. Apocal. 17. 3. 4. 9. 18. Apocal. 17. 2. Apocal. 31. 15.

but the *Pope of Rome*. Is it by chance or adventure, that such prerogatives have met in one man? Surely these considerations are sufficient to cause a suspicion in us, that this is the man who should have more authority than the Scripture, that would have himself believed, when he saith that the Scripture is subject unto him, and that he hath power to change it, that is to say, to contradict it. For no man can extol himself above the Scripture, unless it be meerly to impugn it.

Now though man fearing God, and touched with the zeal of his house, cannot see the Scriptures, (that are divinely inspired) to be so injuriously despighted, without extream horror and grief; and though it be a very prodigy or wonder of men, that call themselves Christians, but so pour out their hearts in invectives against the Scripture, (whereof neither *Porphyry*, nor *Lucian*, nor the most capital enemies of the Christian name were ever advised): Yet to us is it a subject of joy, and no little consolation in the midst of reproaches cast upon us, to be employed to speak in God's behalf, and to defend the honour of his word, against men perversly ingenious to defame it. For it is better to suffer for him, than to triumph without him. There is not a more honourable blemish, nor more honest disgrace, than to be defamed, and oppressed for his name.

True it is, that the stain and disreputation exceed our strength, and it is no easy matter to speak worthily of the condign honour belonging to holy Scripture, and with imperfect minds to defend her perfection, it were in some sort to light the day with a candle, and to demonstrate the Sun with the finger, as to endeavour to arrive at the bright evidence of the Scripture: for at all times all that we can perform is less clear than her perfection. I hold it therefore expedient to publish to the light the scandals and accusations which our adversaries do raise against the Scripture, and to shew how God hath stricken them with the spirit of amazement; as also to compare the wickedness and

vanity of the *Romish* Traditions, with the perfection and sanctity of the holy Scripture. And we hope that in this so holy and just quarrel God will assist us, and that he will vouchsafe us the grace to maintain the honour of his Word, by such means as are most agreeable to his Word: and that he who hath confounded the tongues of the builders of *Babel*, will confound the thoughts and spirits of those that labour daily to rebuild it.

In my three former Treatises, entituled, *The Judge of Controversies*, I have defended the authority of the Scripture, and shewn that our adversaries in this cause have not only the Scripture contradicting them, but also themselves, common sense, antiquity and experience; and that they are not only at variance among themselves, but every one particularly thwarteth himself. It remains now to speak of the perfection of the Scripture, and to shew that our adversaries wrongfully find fault therein, and most injuriously accuse it of insufficiency.

These two Questions, the one touching *the authority* of the Scripture, the other as concerning *her perfection*, are linked together inseparably. These two properties of Scripture reciprocally embrace one the other, and afford to themselves mutual succour. For the Scripture itself by her authority maintaineth her sufficiency, and her sufficiency giveth her authority. And whosoever withstandeth the authority of the Scripture, fighteth also against her perfection; for if the Scripture be sovereign judge it is deficient in nothing to judge well. And it is certain that she cannot be Judge of points whereof she speaketh not. If she be wanting in any thing, some superior authority must supply her default. And if our Adversaries have reason to say that the Church of *Rome* is the rule of Scripture, for a certain it is of that Church wherein we ought to learn, whether there be any imperfection in the Scripture: but the decision of the question touching the Scriptures authority, levelleth the way for us to the question concerning her perfection: which shall be (if God permit)

mit) this last Treatise, wherein we defend the absolute perfection of the Scripture, against the Appendixes and Additions of the *Romish* Church, which men call *Traditions*; yea against men that with a depraved subtilty search and hunt after defects in Scripture; like unto *Holland* spectacles, that discover spots and stains in the shining sun.

When we compare the *Romish* Traditions with the doctrine of holy Scripture, they will be found not only infinitely beneath the sanctity and excellence of the Scriptures, and as coals mingled amongst Diamonds: but also contrary to them, and mere insurrections against God's commandments, under colour of addition. It will be found, that these Traditions, which they derive and make to descend from the Apostles, are forged *de novo*, and resemble the *Gibeonites* who being very near, spoke as if they were come from far. It will appear that these Traditions which men exalt in general, when they come to a particular scanning, they are but a frivolous bundle of human inventions, contrived for gain, and of malicious deceits, to subdue the people under the Ecclesiastiques, and to retain them in blind ignorance.

CHAP. II. *Of the word Tradition.*

IT will be necessary to expound the word before we speak of the matter. This word *Tradition* signifieth a doctrine given by succession from hand to hand. From whence we conclude, that the holy Scripture, the Law of God, and the Gospel are Traditions. The Apostle St. Paul, in his first chapter to the *Galat.* v. 14. * affirmeth himself to be *exceedingly zealous of the Traditions of his Fathers*; calling so the law of *Moses*, whereof he had been very zealous, or at least comprehending it in these Traditions. The same Apostle in the second to the *Thessal.* chap. 2. v. 15.

* ζηλωτης υπάρχων τῶν πατρικῶν μὲ παραδόσεων.

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exhorteth them to preserve the Traditions which they had learned either from his mouth or by his Epistle, calling the doctrine which he had written unto them a Tradition. And in the 15 chap. to the Corinth. the 1. * *I have given you by Tradition, (for so is the Greek word) that Jesus Christ is dead for our sins, according to the Scriptures.* He then calleth Tradition that which is in the Scripture. Just in the same manner speaketh he in the same Epistle at the 23. verse of the 11. chapter.

Thus speak the Fathers. Cyprian in his 74. Epist. to Pomp. § *If it be commanded in the Gospel, or contained in the Epistles of the Apostles, or in the Acts, let this divine and holy Tradition be observed.* And Basil in the third Book against Eunomius: † *The Lord himself in the Tradition of saving Baptism, gave this order, saying, As you go along, baptize in the name of the Father, the Son, and the holy Ghost.*

But Custom hath prevailed, that by this word Tradition, some Document, Rule, Recital, or Ceremony in matter of God's Service, not contained in the holy Scriptures be observed. And so shall the word be taken in all this Treatise.

CHAP. III. *The belief of our Churches. The calumny of Regourd a Jesuit.*

THE fifth article of our confession expresseth, that the holy Scripture is the rule of all variety, containing all that is necessary for the service of God

* παρέδωκα ὑμῖν ὅτι χρεῖς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς.

§ Si ergo aut Evangelio præcipitur, aut in Apostolorum epistolis aut actibus continetur, &c. observetur divina hæc & sancta traditio.

† αὐτῷ τῷ κυρίου ἐν τῇ παραδόσει τῷ σωτηρίῳ βαπτίσματος παραδεδοκός τὴν τάξιν, πορευδύντες βαπτίζετε εἰς τὸ ὄνομα τῷ πατρὶ &c.

and

and our own salvation, whereunto it is not lawful to add, diminish, or change.

Hereby we intend not absolutely to reject all Tradition: for if there be a Tradition that addeth nothing to the Scripture, but serveth only to maintain her authority and perfection, we embrace that most willingly. Such a Tradition is *that the Books of the old and new Testament are sacred and Canonical*. This Tradition is so far from adding to the Scripture that on the contrary it saith, that nothing ought to be added thereunto. Neither is it without the compass of the Scripture, seeing that it springeth and results from the perfection of the Scripture itself; and the credit or testimony that a Church (be it true or false) conferreth upon these Books, is but a probable and human testimony, until God (giving efficacy to this Scripture to touch and stir up devotion) imprinteth in it a more effectual perswasion. For it is not the Church that giveth faith, but the spirit of God that worketh in our hearts by his powerful word.

As a river that passeth through a town, is sufficient to refresh and water it throughout, yet notwithstanding is it behoveful that some Pipe or Channel should conduct it from the source into the place: so the holy Scripture is sufficient to instruct us to salvation, nevertheless it must come to us as it were by the course of successive Tradition. Such a Tradition addeth no more to the Scripture, than the channel addeth to the water of the River.

Also when we reject unwritten Traditions, we intend not to reject all the words that are not found in the Scripture, in regard that we may there find the matter in substance and equivalent terms, and that these words do add nothing to the doctrine of salvation contained in the Scriptures. Such are the terms of *God's providence*, and of the *Immortality of the Soul*. Likewise the words of *Trinity*, *Consubstantial*, and the *Procession of the Holy Ghost*, words profitably employed by our forefathers, to make that perspicuous which is contained in the Scriptures, and to shut up hereticks into a more narrow strait.

Also

Also we willingly admit of unwritten Traditions which concern not the doctrine, but only the Ecclesiastical policy, and outward order, in regard that such Laws and Customs are not given for absolutely necessary, and equalled with the doctrine of Salvation: as also, because they serve not the Pastors use for traffick, avarice, or ambition; and that in this order and outward policy there is nothing dishonest, and contrary to good morality, or that may expose the Christian Religion to ridiculousness; and lastly, because that with these Ceremonies and observations the multitude is not excessive, neither do they divert the piety by postures of the countenance, or the spiritual service by corporal exercise. For as the *Romans* having conquered a Province, did amuse the people with Sports and pompous Triumphs, feasting them with their spoils, whilst they were then busy in plotting and aggravating the peoples servitude: so doth the enemy of our salvation amuse the people by the splendour of Ceremonies, whilst he then intralleth consciences, and tacitly insinuateth idolatry; to which, the very inclination of the people doth much contribute. For a man naturally loveth rather to recreate his sense, than to instruct his understanding; to behold publick spectacles, than hear wholesome doctrines; to admire pictures, than edify by good precepts; and findeth less difficulty to shape stones to the image of man, than to unshape or reform man to the image of God.

Our confession then rejecteth only the Traditions, that add something to the doctrine of faith and manners contained in the Scripture, and which are given forth to supply that which is thought to be wanting in the doctrine of the holy Scriptures.

The Jesuit *Regourd* * in his book entitled *Catholic Demonstrations*, in the sixth Demonstration, proposeth falsely our Belief. He alledgeth the words of the fifth Article of our confession of the faith, where he makes us say, that *the Word of God contained in the Books received by us, is guided with all verity, and containeth*

* Page 786, 787.

containeth all that is necessary for the service of God, and for our own salvation, and that by it all things ought to be examined and squared; *Antiquity, Customs, the Multitude, human Wisdom, Judgments, Sentences, Edicts, Decrees, Councils, Visions, Miracles.* But he changeth the words of our Confession by a most notorious falsification: for we say only that these things must not be opposed against the Scripture. Mark our very words: *It is not lawful for men nor Angels to add thereunto, nor diminish, nor change. Whence it followeth, that neither Antiquity, nor Customs, nor the Multitude, &c. ought to be opposed against the holy Scripture.* We condemn not Antiquity, nor Councils, as *Regourd* imposeth upon us; but we say, that he that would oppose these things against the Scripture, ought not to be believed. We affirm this, because our Adversaries say, that the *Romish Church* may change that which God hath commanded in the Scripture, dispense God's word contrary to the Apostle, and establish new Articles of Faith: whereof we have set down multitudes of proofs, in the forepart of our first Book, and will produce more here following.

CHAP. IV. *The opinion of the Romish Church. That our Adversaries with one consent accuse the Scripture of insufficiency, and of not containing all the doctrines necessary to salvation.*

WHEN our Adversaries dispute against Pagans, and compare the holy Scripture with human wisdom, they exalt the sanctity, perfection, authority, perspicuity, and divine efficacy of the holy Scripture; yea, you would imagine they accorded with us, and borrowed our terms. But when the question is of comparing the Scripture with the Church of *Rome*, then alter they their language, debasing the dignity of the Scripture, to the end to magnify the authority of the Pope. They uphold, that the Scripture is not Judge, and that this title appertains unto the Pope, and to the Prelates which he authoriseth; then (I say) they make all authority of the Scripture to depend upon the power

power and testimony of the *Romish* Church. They accuse the Scripture of incertitude, of being depraved, of obscurity, of insufficiency, and imperfection.

But if one represent unto them their own proper words, wherein they commend the perfection of the Scripture, and acknowledge that it containeth all that is necessary to salvation, they have an evasion ready at hand, for they say that the Scripture may be called perfect, because she referreth to the Church, which supplieth all her defects. Wherein they apparently contradict themselves. For if the Scriptures send back to the Church to learn of her wherein they are defective, by the same message and sending back they confess their own imperfection. The merchant that sendeth away his chapman to another shop, to find that which he hath not in his own, by this dismissal he confesseth that his own shop is ill furnished. And if it be sufficient for the Scripture to be called perfect, when as she sends us to the Church, it is most certain, that instead of all the Scripture, one sole line might suffice, speaking thus; 'go but to the church of *Rome*, and she will teach you all things infallibly.'

Now to understand what is the imperfection whereof our adversaries accuse the Scripture, let us observe what they discourse upon the same.

The Council of *Trent* in the fourth session pronounceth, that the Church shall receive and honour the unwritten traditions with equal affection of piety and reverence as the holy Scripture. 'The hallowed synod (*say these Fathers*) receives and honoureth with like affection of godliness and reverence all books as well of the Old as the New Testament, and the traditions appertaining to faith and manners as dictated only by the mouth of Christ, or

* Omnes libros tam veteris quam novi Testamenti nec non Traditiones ipsas tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Christo, vel à spiritu sancto dictatas pari pietatis affectu, ac reverentia suscipit ac veneratur.

‘ by his holy spirit.’ Yea by this decree the commandments of the Church of *Rome* are equal to the law of God, and the doctrine of the Gospel contained in the New Testament. By this rule the invocation of Saints commanded by tradition, ought to be done with like piety and reverence, as the invocation of God commanded in the holy Scripture.

By the authority of this Council a Catechism was framed, which in the very entry and beginning placeth this maxim, ‘ † that all doctrine which ought to be given to the faithful, is contained in the word of God, which is divided into Scripture and Traditions ;’ whence grew up the distinction of the word written and unwritten.

Gregory de Valentia, the Jesuit, in the fifth book of his *Analysis*, and title of the third chapter, ‘ † The Scripture is not a sufficient rule of faith, for it containeth not all things.’

Cardinal *Bellarmin* a Jesuit, in his book of the unwritten word, chap. 4. ‘ § The Scriptures without Traditions are not simply necessary nor sufficient.’ And there again he calleth the Scripture *regulam non totalem, sed partialem*, a rule not entire, but a piece or parcel of a rule.

The Jesuit *Baile* in the 9th question of his catechism, ‘ I will make you point it with your finger, that the Scripture is not sufficient.’

Peter Charron, in the fourth chapter of his third Verity, faith, ‘ that to require all to be proved by Scripture, is an unjust demand.’ And not much after, ‘ The Scripture is nothing but a little parcel of truth revealed.’

† Catechismus ad parochos ex Decreto Concilii Trid. Pii. 4. Pont. Max. jussu editus. Omnis doctrinæ ratio quæ fidelibus tradenda sit, quod in Scripturam traditionesque distributum est.

‡ Scripturam non esse sufficientem fidei regulam, quia non continet omnia.

§ Scripturas sine Traditionibus nec fuisse simpliciter necessarias, nec sufficientes.

Salmeron the Jesuit, in his thirteenth tom. of the first book of his commentaries upon the epistles of Saint *Paul*, ‘ || It is a sottishness to think that the Apostles have written all things, or have given all by tradition, That would turn to an injury against the Holy Ghost operating and revealing : and it would be a thing repugnant to our nature, that comprehendeth not all things at a clap.

Of which unwritten traditions that have been started since the Apostles time, he fetcheth some examples ; to wit *, the ecclesiastical hierarchy, that is to say, the Papal Monarchy, with the subordinate degrees ; † the service of Images, and the suffrages of the dead ‡, the Mass, and manner of sacrificing, and the tradition that Jesus Christ hath made a sacrifice in bread and wine ; and that he then made the chrism, &c. He rendreth the reason why these things should not be written ; to the end, ‘ †|| that the commandment of Jesus Christ be kept, who chargeth in this manner, ‘ give not to dogs that which is holy.’ Upon this Jesuit’s reckoning, the doctrine of the birth and death of our Saviour was given to dogs, when it was digested in writing. And God gave his law to dogs, when he wrote it in two tables. But as for the Papal Hierarchy, image-service *Romish* indulgencies, invocation of Saints, &c. God would not have such holy things to be cast to dogs, nor hath he permitted them to be written.

And there again ; ‘ § waxing insolent and froward, ‘ they cannot be vanquished by the Scriptures, there-

|| Part. 3. disp. 8. §. Quint. traditio. Stultum est omnia ab Apostolis scripta putare, vel omnia ab eis tradita fuisse. Et in injuriam vergeret agentis & revelantis Spiritus : Et insuave esset naturæ nostræ, quæ omnia simul non capit.

* §. Quint. opus.

† §. Postremo.

‡ §. Porro.

†|| §. Quint. opus. Hæc literis consignari minimè debuerunt, ut servaretur præceptum Christi ; Nolite dare sanctum canibus.

§ Tertio. Proturvire volentes scripturis refelli non possunt, ideo una traditione jugulandi sunt.

‘ fore

fore must their throats be cut with one Tradition alone.

Coster a Jesuit, in the Preface of his *Manuel*, ‘ * The Hereticks of our time do stick to the Scriptures as to a rock.’ That displeaseth the Doctor, for, saith he, ‘ In the Parchments as well of the Old as New Testament many things are wanting.’ And further, ‘ they fear not to affirm with great impudence, that all things are contained in the Scripture.’ And a little after, ‘ † it seems that Jesus Christ forbad all the doctrines of faith to be couched in writing, when he said, give not to dogs that which is holy.’ As if the Scriptures were made for the dogs. And who may these dogs be but the Christian People? Now seeing that Jesus Christ hath given the scripture to these dogs, that is to say, to the people, wherefore doth the Pope take from them that which Jesus Christ hath given unto them, in debarring them of the reading?

Reason would require, that our Adversaries specify unto us, what are the doctrines that are wanting in the Scripture, and that they make us a catalogue of their Traditions. But they have not dared to do it hitherto, fearing to afright the people with a multitude of doctrines, which they have patched to the word of God.

We learn by the History of the Council of *Trent* ‡, that besides the publick Sessions of the Council, they caused congregations to be made of Prelates and Doctors, to make draughts of the decrees which should be proposed to the Council, and when these were afterwards to be read in full Council, the Fathers gave their suffrage by the word *Placet*, without scruple or

* *Præfat. Enchirid. Nostri temporis hæretici ad solas Scripturas tanquam ad saxum adhærescunt. Idem cap. de sacra script. In membranis tam novi quam veteris Testam. multa desiderantur.*
 † In ea tamen omnia non contineri valde impudenter affirmare non verentur. A Christo videtur cautum ne omnia fidei dogmata scriptis commendarentur, dum ait, Nolite dare sanctum canibus.

‡ *Hist. del Concilio Trident. lib. 2. Anno. 1546.*

difficulty therein, receiving the said decree as a Law already ratified by the Pope's Legates. Before the fourth Session was held, wherein was established the decree touching Traditions, some selected Doctors were assembled to frame this decree, which was for a long space debated. Some interposing, that it was necessary a decree should be made, wherein it should be declared, that all the Catholick doctrine is founded upon Tradition, in regard that the Scripture itself is not to be believed, but by the leave and means of Tradition that ministreth authority unto it.

Vincent Lunel, a Cordelier was of opinion to make a decree of the authority of the Church, before Traditions should be mentioned, because these are grounded upon the authority of the Church, and the Church is that which affordeth all authority to the Scriptures. To which opinion the Legates would not condescend, fearing that hereby the memory of the Councils of *Constance* and *Basil* should be revived, which have adjudged, and definitively determined, that the sovereign authority of the Church abideth in the Council, and not in the Pope, and that the Pope is subject to the Council, and that to enter into dispute hereon, were to signify that it is not yet known who should be judge.

But *Anthony Mariner* the Carmelite, a sage and learned man, was of opinion, that nothing at all should be spoken of Traditions, alledging; that without all doubt God under the Old Testament had commanded *Moses* to write his book of the law, charging the Kings to read it carefully, and to put a copy of it into the Ark of the Covenant; but saith, that under the New Testament the Scripture is not necessary, in respect that Jesus Christ hath written his doctrine in men's hearts, without need either of Tables, Ark or book. He further saith, that if there were no Scripture at all, yet the Church should lose nothing of her perfection. It is true, that God hath not forbidden his Apostles to write, but so also is it certain, that they have not written by his commandment, and it is an abuse to say, that God hath com-

commanded them to write one part of the doctrine, and forbidden them to write the other. Again he presseth, that if any man be of a contrary opinion, he should have too main difficulties to unfold, the one to declare the things forbidden to be written; the other to tell us who hath made those men that came after the Apostles so adventurous and bold, to commit to writing that which God had forbidden his Apostles to write. Lastly, he saith, that if any man avowed it to be chance and without express commandment from God, that some things have been written, and others not, he should accuse the providence of God, in taking no care of so important a matter, and should call into doubt the assistance of the holy Spirit, that hath instructed the Apostles to write. For these reasons was he of opinion to make no comparison of Traditions with the Scripture, since by this means also they might pass over the Scripture.

But Cardinal *Pool* an *English* man, and third Legate, did utterly renounce this opinion. Yet for all that there was a decree framed, wherein (without mentioning the authority of the Church, or that Traditions are above the Scripture) it is averred, that simply the Scripture and Traditions ought to be received with equal piety and reverence. Which is a perpetual rule that the Council hath observed, to devise empty decrees, not expressing the moiety of the Church of *Rome's* opinion, and that in ambiguous words, to the end, that upon all occasions they may make interpretations fit for their own turns.

CHAP. V. *That our Adversaries say there are doctrines and articles of Christian Faith, yea in the very essential things, which the Apostles have neither taught by mouth nor writing.*

OUR Adversaries are not contented to accuse the Scripture alone of imperfection, but they find also a deficiency in the Apostles preaching, and say,
that

that they have not taught all by word of mouth. So as by their account the holy Scripture and Apostolick Traditions coupled together make not an entire body of the Christian doctrine. They also freely confess, that the Popes have added from age to age divers Traditions, according as they have thought them necessary; and that not only in things of less importance, but also in matters essential to the Christian faith.

Bellarmin in his fourth book of the unwritten word of God, chap. 2. * calleth some Traditions *Divine*, which Jesus Christ hath taught by mouth, and have not been set down in writing. Others he calleth *Apostolick*, which the Apostles have taught by word of mouth, and never wrote them. And the last he calleth *Ecclesiastical*, which he saith, '† are introduced from ancient customs by the Prelates, or by the People, and creepingly by the silent and unquestioning agreement of the People, have gained as it were strength of law.' In which distinction he clearly acknowledgeth, that the Traditions which he stileth *Apostolick*, are not *Divine*; and that *Ecclesiastical* are neither *Divine* nor *Apostolical*. Whence it is manifest, with what subtilty our Adversaries commonly attribute the title of *Apostolical* to all Traditions indifferently, as if they were all derived from the Apostles; and how falsely they comprehend Traditions under the title of *the unwritten Word of God*, when as by their own confessions a great part of these Traditions is not the Word of God. For Traditions that are not *divine*, are necessarily *human*. And this is evidently seen in the Prayer Books for certain hours, and the duties wherewith they charge

* §. Est autem. Prior partitio Traditionum est in divinas Apostolicas. Ecclesiasticas.

† Ecclesiasticæ Traditiones propriè dicuntur consuetudines quædam antiquæ vel à Præsulibus vel à populis inchoatæ, quæ paulatim tacito consensu populorum vim legis obtinuerunt. Idem habet *Salmeron*, Tom. 13. Disp. 8.

the people, unto whom they first commit God's Ten Commandments, and then the Commandments of the Church, which is an argument of their confession, that the Commandments of the Church are not God's Commandments.

In this interim the Council of *Trent* †, at the before recited place, maketh no difference between Traditions; avouching, that they are all received with like affection of piety and reverence as the holy Scripture, and equalleth those Ecclesiastical Traditions (brought in by the Popes at several times) to the Ten Commandments of the divine Law, and to the Doctrine of the Gospel written in the New Testament.

The same Cardinal disputing against *Barkley* touching the Pope's power to depose Kings, and cause them to be killed, as also concerning his authority over all the temporality of the world, not finding either in Scripture, or in antient History of the Church, any passage or example to countenance and underprop so abominable a doctrine, defendeth himself in this manner: ' || He judgeth not rightly of the Church, who admitteth nothing but what he expressly readeth to have been practised or done in the antient Church, as if the Church of these latter times had ceased to be a Church, or had not power to unfold and declare, yea to establish and ordain the things that appertain to faith and manners of Christians. This power then of the Pope over the life and crown of Kings is not a divine Tradition, nor Apostolick, but Ecclesiastical, brought in by the Church of *Rome*, in latter times, that is to say, by the Pope.

† Session 4.

|| Bellarmín in *Barkl.* cap. 3. Non recte de Ecclesia sentit, qui nihil admittit nisi quod expresse in veteri Ecclesia sumptum aut factum esse legit, quasi Ecclesia posterioris temporis aut defuerit esse Ecclesia, aut facultate non habeat explicandi, constituendi etiam & jubendi quæ ad fidem & mores Christianos pertinent.

And when our adversaries attribute to the Pope the power of adding to the Creed, and of making articles of Faith, it is apparent that they hold the Pope able to bring in Traditions essential to Christian Faith, which the Apostles have neither written nor taught by word of mouth.

This is that which *Thomas Aquinas* teacheth, in the second part of his Sums, saying, ‘ * It belongeth solely to the authority of the sovereign Pope, to make a new edition of Creed, as also all things that concern the universal Church. Upon which passage *Andradius* that assisted at the Council of *Trent*, spoke thus in the second book of the defence of the *Tridentine* Faith, ‘ † The *Roman* Pontificks in defining many things which had been formerly hidden, have accustomed to augment the Creed.

This question hath been moved to the Council of *Florence*, between the *Greeks* and *Latins*; the *Latins* maintaining against the *Greeks*, that the Pope and Church of *Rome* may add to the Creed. Finally, in the last Session is concluded in favour of the *Latins* ‡, ‘ that the Church of *Rome* hath right of power to add to the Creed,’ and in the margin is noted, *Rom. Pontificis Potestas*, the power of the Pope, for by the Church you must understand the Pope.

To this doth the Jesuit *Vasques* agree, who disputing of the Apostles Commandment, that biddeth the People of *Corinth*, 1 *Cor.* 11. ver. 28. to eat of this bread and drink of this cup, speaking thus, ‘ || though

* Ad solam auctoritatem summi Pontificis pertinet nova editio symboli, sicut & alia omnia quæ pertinent ad totam Ecclesiam.

† Romanos Pontifices multa definiendo quæ ante latitabant symbolum fidei augere consuevissent.

‡ Ipsi necessitate urgente, jure suo particulam illam ex filioque symbolo apponere licuisse.

|| *Vasques* Tom. 2. Disp. 216. Num. 60 Licet concederemus hoc fuisse Apostolorum præceptum, nihilominus Ecclesia & summus Pontifex potuerunt illud justis de causis abrogare. Neque enim major fuit potestas Apostolorum quam Ecclesiæ & Pontificis inferendis præceptis.

‘ we should grant that it hath been the Apostles
‘ Commandment, yet nevertheless, the Church and
‘ the sovereign Pope were able to abolish this Com-
‘ mandment upon just reasons; for the power of the
‘ Apostles to give Commandments, hath not been
‘ greater than that of the Church and the Pope.’
Seeing therefore that the Pope hath as much power
over the Church as the Apostles, and that the Apostles
have had the power to form a Creed, and to esta-
blish in the Church articles of Faith, which had not
been written before, nor taught by word of mouth in
the Church; it follows that the Pope hath the same
power, and that he can form a Creed, or add to that
which the Apostles have formed, and can ordain mat-
ters which the Apostles have neither written nor taught
by mouth.

Whereupon *Leo X.* in his Bull *Exurge*, which is
annexed to the end of the last *Lateran* Council, thun-
dereth and pronounceth an anathema against *Luther*,
for having spoken amongst other things, ‘ * that it is no
‘ way in the power of the Church, or of the Pope to
‘ establish articles of Faith.

Salmeron the Jesuit is express in his 13 tom. and the
third part of the sixth disputation, saying, ‘ † The
‘ Doctrine of Faith suffereth addition in the things
‘ that are essential.’ These words are worth ob-
servation, for if you believe this Jesuit, the Pope and
Church of *Rome* may add to the Traditions that are
called Apostolical, and to the unwritten word, not only
matters accidental, but also essential, not taught by
the Apostles. Which likewise doth infer, that the
Apostles have not taught all that is necessary to
Christian Religion, and that then there wanted
something that was essential in the Doctrine of the
Apostles.

* Certum est in manu Ecclesiæ aut Papæ prorsus non esse statuere
articulos fidei.

† Disp. 6. §. est ergo. Doctrina fidei admittit additionem in es-
sentialibus.

24 *A learned Treatise of Traditions.*

The same Jesuit in his eighth Disputation, gives a reason why the Apostles have not written nor preached all things; ‘ * The affairs, saith he, in the Apostle’s time did not so hit and fall out, as that all things could be decided; and the Church at that time was of a condition differing from her now present estate, and from her estate since that very time. Moreover, our nature cannot apprehend all things at once, but by progress and succession of time, neither is it capable of all truths at a time, &c. It were then to abuse the Holy Ghost (that anointeth Christ’s members with ointment, and that operateth until this instant) to reject all that hath not been spoken by the Apostles.’ Whereupon he concludeth, therefore may there be new traditions concerning faith and manners, though they were never made or explicated by the Apostles.

Now I leave to judge with what conscience it may be maintained, that the Traditions are antient and Apostolical, seeing that our adversaries do confess, that there are many of them modern and new, whereof the Apostles never spoke a word.

And to the end that no man may conceive these new Traditions to be spongy and of no weight, unnecessary, or unessential to Christian Religion, he speaks directly, that the new Traditions are touching faith and manners, and that the Doctrine of the Christian Faith receiveth yet an addition even in things that are essential; yea and more expressly in the same eighth Disputation. ‘ † Hence, saith he, may be collected,

* §. Atque hoc &c. Nec sub Apostolis omnia occurrunt, ut posset ab eis omnia decidi. Et in alio statu erat Ecclesia sub Apostolis quam sit modo vel fuerit post illa tempora. Deinde natura nostra non omnia simul doceri potest, &c. In injuriam igitur spiritus sancti qui ungit unctione membra Christi, et qui usque modo operatur, rejicitur quicquid non est dudum ab Apostolis, &c. Possunt ergo esse novæ traditiones ad fidem & mores spectantes, licet ab Apostolis non sint conditæ aut explicatæ.

† § Tertio. varia. Hinc colligi potest non omnia tradita esse ab Apostolis, sed ea quæ tunc temporis necessaria et quæ ad salutem credentium idonea erant,

‘ that the Apostles have not given all by Tradition.
‘ but only the things that then were necessary, and
‘ that were proper for the believer’s salvation.’ According to this Jesuit’s *Tenet*, the Apostles have not taught all that is necessary in these our days; and there are now articles of faith necessary to salvation, which in the Apostles time were not necessary.

Of the number of these new Traditions neither written nor preached by the Apostles, and that are now decreed for necessary and essential to Religion, are *Romish* Indulgences, and Treasure of the Church, wherein the Pope gathereth up the superabundance of satisfactions made by Saints and Monks, and distributes them to others by his pardons, to satisfy the justice of God. This is an essential Doctrine of the *Romish* Religion, and the arch or buttress that shoreth up Papism. For is there any thing of more importance in Religion, than the remission of sins, and the means to satisfy the justice of God? yet in this while our adversaries do confess that this is a new Doctrine, and that there is found no trace or footstep of it in all antiquity, as we shall hereafter discover.

When we produce the Council of *Laodicea*, and multitudes of Fathers, *Meliton*, *Origen*, *Eusebius*, *Athanasius*, *Epiphanius*, *Hierom*, *Gregory*, *Nazianzen*, *Hilary*, *Ruffin*, &c. that unanimously exclude the books of *Maccabees*, out of the list of canonical books; our adversaries answer that then the apprehensions and opinions were much differing, for that the Church had not yet decided any thing upon this point. Here then by their own confession is a Tradition which the Apostles never taught, nor decided either by mouth or writing, to wit, that these Books of *Maccabees* are canonical, which they do now falsely insert amongst the Apostolical Traditions.

In this class I rank Invocation of Saints, adoration of Reliques and Images, the painted Trinity, the power of the Pope to dispense with oaths and vows; to dispose of Kingdoms, and depose Kings, to canonize Saints; to release distressed souls out of Purgatory, the Communion under one kind, the *Limbus* for

little Infants, private Masses, particular men's prayers, and publick service in an unknown tongue ; the assumption of the Virgin *Mary* bodily into Heaven, together with her coronation in the dignity of Queen of Heaven, and Lady of the world, and many other the like things, wherein at this present they make God's Service to consist ; of these is the body of Papistry composed, and herein are the people more carefully instructed and exercised, than in the doctrine of Salvation contained in the holy Scripture. All which are new Traditions and unheard of in the antient Church ; yea and that by the confession of our adversaries, as we shall prove in fit place.

It would be very proper and convenient, to know when the Christian Doctrine shall be perfect, and whether the Popes shall ever be able to add new articles of faith thereunto.

And if it be so that the Apostles have neither taught by mouth or writing, all the Doctrines essentially belonging to Christian Faith, it would be necessary to understand whether the Apostles knew the Doctrines which they have not taught ; for if they knew them, why did they not publickly teach them ? Why have they dissembled Doctrines essentially belonging to Religion ? But if they knew them not, it must be acknowledged, that the Popes surpass the Apostles in knowledge, and that Saint *Paul* deceives himself, when he delivereth that he had taught the *Ephesians* all the Council of God, *Acts* 2. ver. 27.

CHAP. VI. *A proof of the same, because our adversaries do affirm that the Pope and the Church of Rome may change that which God commandeth in the Scriptures, and infringe or nullify the Apostles Commandments.*

Whoever teacheth things contrary to the Apostles, consequently teacheth things that are differing and repugnant. The Traditions whereby the ordinance of Jesus Christ and the Apostles is changed and abrogated, cannot be Apostolical Traditions, unless

less we would have the Apostles to be contrary to themselves. Seeing then the Pope and Church of *Rome*, attribute to themselves the power of altering the Apostles ordinances by their Traditions, it followeth that they make traditions which the Apostles never taught either by mouth or writing. This is that which is practised in the Church of *Rome*, and that our adversaries do openly maintain.

We have already heard the Jesuit *Vasques* speaking, 'that * the Church and sovereign Pontif, may abolish and break the Apostle's Commandment, because the Apostles power to give precepts hath not been greater than the Pope's.

The Council of *Trent*, in the 21st Session, Chap 1. and 2. declareth, 'that † this power hath the Church 'always had in ministring of the Sacraments, (saving 'their substance) to ordain or alter that which she 'judged most expedient for the utility of those that 'receive them.' This Council indeed specifieth that exception, *their substance remaining safe*; but the Pope assumeth power to himself to judge, and define in the authority of a Judge, what things in Sacraments are essential, or whether they be so or no. By this means he boundeth his power with what limits he pleaseth, and changeth matters essential into matters accidental. As for example, it is essential to the Sacrament of the holy Supper to be a significative sign of our participation of the body and blood of Jesus Christ: This signification is diminished to the people, by the privation of the Cup, as Cardinal *Perron* ‡ ingenuously acknowledgeth. It is essential to the Sacrament to be taken for the remission of sins, as it was first instituted

* *Vasques* Tom. 3. disp. 216. Num. 60.

† *Præterea declarat hanc potestatem perpetuo in Ecclesia fuisse, ut in Sacramentorum dispensatione, salva illorum substantia, ea statueret vel mutaret quæ suscipientium utilitati magis expedire judicaret,*

‡ *Perron* against the King of Great Britain, in his Treatise of the Communion under both kinds, p. 1108.

by the Lord : Now this essence is changed in the Masses that are said for the Corn, for Horses and diseased Sheep. for the success of a voyage, &c. It is likewise essential to the holy Supper, to be a communion, as the Apostle telleth us, 1 *Corinth.* 10. 'The bread which we break, is it not the Communion with the body of Christ? for as much as we that are many in number are one bread and one body.' This Communion is abolished in private Masses, where no Man doth communicate, where no man doth assist. And these words of the institution, *Take, Eat,* are become ridiculous, since no man is there either to take or eat. The real and propitiatory Sacrifice of Christ's body, is it not of the essence of the Mass? yet is there an addition to the Lord's Institution, wherein is neither mention made of sacrifice, or of sacrificing his Body, or of making any oblation to God. The Pope then in the Sacraments changeth essential things as well as accidental. And by the way observe but the pride of this Council, and detestable impiety, to be of opinion that the Church of *Rome* knoweth better than Jesus Christ, what is expedient for the People's Salvation.

Doth not the Council of *Constance*, in the thirteenth Session confess, that || in the primitive Church, (and consequently in that of the Apostles) this Sacrament is to be received by the faithful under both kinds? yet afterwards forbade the cup to be given to the People. This Tradition which a little while since hath changed the Apostles observation, cannot be an Apostolical Tradition.

The Gloss upon the Canon *Lector*, in the four and thirtieth distinction of the *Romish* decree, saith, that *Papa dispensat contra Apostolum*, the Pope dispenseth against the Apostle.

|| Licet in Primitiva Ecclesia Thujusmodi Sacramentum reciperetur a fidelibus sub utraque specie, &c.

Pope *Innocent* the third saith in like manner, * *We may according to the fulness of our power dispose of the Law, and dispense above the Law.* And moreover the Gloss of the Doctors addeth: *For the Pope dispenseth against the Apostle and against the old Testament, as also in the vows and oaths.* And the Gloss of the Canon *Sunt quidam* in the 1. question of the 25. cause: *Papa dispensat in Evangelio interpretando ipsum*, the Pope dispenseth in the Gospel in giving it interpretation.

In the first book of *Gregory*, the ninth decretal, at the 7 title, Chap. the 3. we have an Epistle of *Innocent* the 3. where he speaketh thus: † *Those which the Bishop of Rome doth separate, it is not a man that separateth them but God. For the Pope holdeth place on earth, not simply of a man but of true God.* Which the Gloss explaineth by the example of *Jesus Christ*, who is very God and very man; informing us likewise that the Pope though he be very God, yet leaveth not to be something the same that man is. In prosecution whereof the same Gloss declareth how far forth the Pope's power doth extend, which is, *That he hath celestial government, and therefore may change the nature of things, applying the substance of the one to the other, of nothing can create something: And a decree that is void, he can make it in force; for in matters that he will have come to pass, his will is his reason; and no man questioneth him wherefore do you*

* *Innocent* 3. Decret. De concess. præbend. tit. 8. cap. Proposuit. Secundum plenitudinem potestatis de jure supra jus possumus dispensare.

† Cap. Quanto personam. Non enim homo, sed Deus separat, quos Romanus Pontifex (qui non puri hominis, sed veri Dei vicem gerit in terri) Ecclesiarum necessitate pensata dissolvit. In quæ verba Glossa sic habet: Etiam aliquid est secundum quod homo, tit. de hæret. cum Christus. Et est verus Deus & verus homo; gerens veri Dei vicem. Unde dicitur habere cœleste arbitrium. Etiam naturam rerum immutat, substantialia unius rei applicando alij: Et de nullo potest aliquid facere. Et sententiam quæ nulla est potest facere aliquam. Quia in his quæ vult, ei est pro ratione voluntas. Nec est qui ei dicat: cur ita facis? ipse enim potest supra jus dispensare. Idem de injustitia potest facere justitiam.

that? For he can dispense above the Law; and of injustice can make justice; and proveth all this by multitudes of Canons and Decrees.

Cardinal Bellarmin speaks as much in the 31 Chapter against Barkley: † *In good sense and judgment Christ hath given to Peter (and consequently to the Pope) the power of making that to be sin which is no sin, and that which is no sin to be sin.* It is no wonder then if by the same power he can make justice to be injustice, and sin to be no sin, that he can nullify the Apostles ordinances, and make them unjust, as also cancel the old Traditions, and establish new. The same Cardinal proceedeth so far as to say: * *If the Pope erred in commanding vices and forbidding virtues, yet the Church should be obliged to believe that the vices are good and the virtues evil, unless it would sin against the conscience.*

Andradius in his second book of the defence of the Tridentine faith acknowledgeth that † *His ancestors, men excelling in piety have broken and annulled many Decrees of the Apostles.* And moreover pronounceth this sentence: *It is evident that those have not erred who say that the Romish Pontiffs can sometimes dispense with obeying the Law of the Apostle St. Paul, and the former first Councils.*

Whereupon Cardinal Tolet in his first book of Sacerdotal institution, Chap. 68, giveth this reason: || *For all that the Apostles have instituted, is not ordained*

† In bono sensu dedit Christus Petro potestatem faciendi de peccato non peccatum, & de non peccato peccatum.

* Bell. lib. 4. de Pontif. cap. 5. Si Papa erraret in præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona & virtutes malas, nisi vellet contra conscientiam peccare.

† Minime vero majores nostri religione & pietate excellentes, Apostolorum hæc & quamplurima alia decreta refigere in animum induxissent, nisi intellexissent, &c. Liqueat eos minime errasse qui dicunt Rom. Pontif. posse nonnunquam in legibus dispensare à Paulo, & primis 4. Conciliis.

|| Cum certum sit non omnia quæ Apostoli instituerunt jure divino esse instituta.

'*jure divino*,' that is to say, it ought not to be held for the word of God. Now amongst the Apostles ordinances, to discern such as are *jure divino* from those as are not, the Church of *Rome* hath no other rule but the Pope's will and pleasure, who can make a commandment of the Apostle to be or not to be held for the word of God. This venerable Cardinal giveth us the Apostle's commandment for an Example, 1 *Timoth.* 3. *Let the Bishop be husband of one wife.* For the Pope can admit and allow of bigamies to the Priesthood.

Cardinal *Perron*, in his book against the King of Great Britain, makes a Chapter expressly to that purpose, entitled: † 'Of the authority of the Church to alter matters contained in the Scripture: ' And in the same book in the Chapter that handleth the Communion under both kinds, he saith, that † 'when in the form of the Sacraments some great inconveniences are met withal, the Church may therein dispense and alter.' And speaking of the Lord's Commandment, *Drink ye all of it*, he maintaineth 'that this precept was not immutable nor indispensable, *alledging* 'that the Church hath judged that there may be dispensation for it.

Charles Bovius in his observations upon the 24 Chap. of the 7 Book of the Apostles constitutions, saith that '§ The Church of *Rome* challenging to herself Apostolical authority, can change and alter every thing to better, according to the condition of the times', yet there complaineth that a custom of the antient Church to fast on Wednesdays, and many other very good Laws were abolished.

† Lib. 2. Observat. 3. cap. 3. pag. 674.

† Pag. 1109. & 1115.

§ Ecclesia Romana quæ Apostolica utens potestate, singula pro conditione temporum in melius mutat. Quartæ feriæ jejunium quod diu mansit in Ecclesia, nunc (quod est dolendum atque lugendum) cum aliis optimis majorum institutis, in desuetudinem abiit.

Gregory of Valence, in the fourth Tome of his Commentaries, and the sixth Disputation, maketh no difficulty to affirm that § ‘ Many things in these latter times are better ordained in the Church than they were in the beginning,’ that is to say, from the Apostles time.

The sacred Scripture in the 18, and 20, of *Leviticus* layeth down certain degrees of consanguinity and alliance which hinder marriage, whereof the most removed is the marriage of the Uncle with the Niece, or the Aunt with the Nephew; which are marriages forbidden and declared incestuous by the word of God, which permitteth marriages in other degrees more removed. But the † Pope usurpeth power to himself in giving liberty to marriages forbidden in the Scripture, yea extending so far as to a toleration of marrying two sisters, as also he permitteth the Uncle to marry the Niece. On the otherside he forbiddeth marriages in more remote degrees, and which God permitteth in his holy word; as marriages between the issues of cousin-germans and between cousin germans removed. Whereupon the Council of *Trent* in the 24 Session at the 3 Canon denounceth an *Anathema* against all those that shall say, that the Church of *Rome* cannot forbid marriage in degrees allowed by the word of God, and cannot dispense in degrees forbidden. Thus runneth the Canon: ‘ † If any man saith that there are no more degrees of consanguinity and alliance, than what are expressed in *Leviticus*, that can hinder from contracting of marriage, or separate that which is contracted, and that the

§ Gregor. de Valen. Tom. 4. disp. 6. qu. 8. puncto 5. sect. 10. Et certè quædam posterioribus temporibus rectius constituta esse in Ecclesia quam initio se haberent. Id confirmat autoritate Ambrosii, & Thomæ Waldensis Tomo 2. de Sacrament. cap. 94.

† De la permission d’espouser les 2. soeurs, voyez Almain au li. de la puissance Eccl. & laïque.

† Si quis dixerit eos tantum consanguinitatis et affinitatis gradus qui Levitico exprimuntur, posse impedire matrimonium contrahendum, & dirimere contractum, nec posse Ecclesia in nonnullis illorum dispensare aut constituere ut plures impediunt & dirimant, *Anathema* sit.

‘ Church

* Church cannot dispence in some of these degrees, nor ordain that many other degrees hinder or separate the marriage, let him be an Anathema'. This Council curseth those which say, that the Church of *Rome* cannot alter God's ordinance, nor dispense with that which God hath forbidden in his holy Word. It is true that in the same Session this Council giveth an exception in these words : * ' Let no dispensation be given in the second degree, unless between great Princes and for publick cause. For the laws of the Church of *Rome* open or shut according to the quality and riches of the Persons. Now it were good to know whether to marry a wives sister, or his niece, or cousin ; a dispensation were ever asked of St. *Peter*, and whether he gave dispensation to the rich and sent the poor away.

According to this power that the Pope arrogateth to himself to dispense against God's commandment contained in the Scriptures, he dispenseth with persons concerning their oaths and vows ; he dispenseth with subjects and officers of a King, for keeping the fidelity sworn to their Sovereign Prince. He separateth marriages lawfully contracted, under the shadow of Religion, against the Lord's commandment, speaking of the dissolution of marriages, *Matth.* 19, 6. *What God hath joined together, let no man put asunder.* For the same that *Tolet* speaketh of the Apostles, may be spoken of Jesus Christ, ' † that all that he hath instituted is not *Jure divina.*' He exempteth children from obedience to their parents, contrary to the Law of God, when they are cast into Monasteries against the wills of their fathers and mothers. He suffereth whoredom, yea in *Rome* it self, and there establisheth Brothel houses against the Law of God. He hath forbidden the publick service in a known tongue, appointed Masses without Communi-

* In secundo gradu nunquam dispensetur nisi inter magnos Principes et ob publicam causam.

† Lib. 1. instit. Sacerd. c. 68.

cants, and ordained Image-service against the expresse commandments of Jesus Christ, and the Apostle St. *Paul*: and against the practise of the primitive Church, yea against the very Law of God, as we will shew in fit place.

These things and many more the like do explain, that the question between us and our adversaries, is not alone, whether the Apostles have taught *Traditions* by mouth, which they would not have to be set down in writing, and whether besides the Scripture, there ought also Apostolical *Traditions* to be received. For the principal point of difference is touching the *Traditions* which our Adversaries confess not to have been written nor taught by the mouth of the Apostles, and which have been long since introduced. And touching the Pope's power to add to the Creed, and to establish new articles of faith. Yea especially and above all, touching an arrogance without example, wherein the Pope and Church of *Rome* attribute to themselves the power of annulling God's commandments, and of the Apostles contained in holy Scriptures, and to alter the institution of our Lord, and to judge, (as Cardinal *Perron* speaketh) that such and such commandments of our Lord are dispensable. These kind of *Traditions* ought to be called after the Italian word *Tradimenti*, treasons or conspiracies against God.

CHAP. VII. *Passages extracted out of the Writings of our Adversaries, which prove that in the Church of Rome, Traditions are without comparison more esteemed and respected then the holy Scripture and the Scripture reviled and charged with injuries. Jesuit Regourds boldness to blemish and defame the Scripture.*

THE Council of Trent in the fourth Session, seemeth contented to equal *Tradition* with the Scripture, ordaining that the one and the other be received and honoured with like affection of piety and reverence. But this Council doth now, (as customarily

rily it doth) propose its doctrine in doubtful terms, involving it self in darkness and obscurity. For whosoever is never so little versed in the writings of our adversaries, or hath exactly considered the practise and customs of the Romish Church, shall easily discover that the holy Scripture is of no comparison with the value and account of *Tradition*, which is exalted with praises and magnifical titles, as also most carefully observed, whilst the Scripture is rejected and made odious to the people as a dangerous book.

I. We have seen in the former Chapter, how our adversaries affirm openly, that the Pope and Church of *Rome* can alter the Lord's Institution, and nullify his Ordinance: The which being granted, it necessarily followeth, that the *Tradition* of the Church which correcteth the holy Scripture, and altereth what is therein ordained, be of greater authority than the Scripture.

II. When our adversaries unanimously affirm that the Scripture is not Judge, but that the authority of judging belongeth to the Church; hereby they withdraw us from the Scriptures Judgment to rely upon the Church's *Tradition*: for by the *Tradition* of the Church they only understand the Laws of the Church of *Rome*, by the which they would have us judged.

III. † When they say that the Scripture is not the rule of our faith, but that it is the faith of the Church that ruleth the Scripture, they manifestly prefer *Tradition* of the Church before Scripture: For the faith of the Church, and *Tradition* of the Church are all one.

IV. These goodly Maxims, wherewith they dull our ears; § ' That the Church ought to have more authority over us then the Scripture, That it is the

† Stapleton lib. 2. de autoritate Scripturæ. cap. 11. Dixi et dico, non tam ipsius fidei regulam in se esse scripturam, quam ipsam scripturarum regulam esse fidem Ecclesiæ.

§ Charron. an 2. chap. de la troisieme verite. Nous voulons l'Eglise avoir pour nostre regard plus d'autorite que l'escriture.

36 *A learned Treatise of Traditions.*

‘ Church which giveth authority to the Scriptures;
‘ and that the authority of the Scripture over us is
‘ founded upon the authority of the Church :’ What
are their meaning other than that the Scripture oweth
that authority she hath, to the *Tradition* of the Church?
For the *Tradition* of the Church is nothing else but the
voice and judgment of the Church, whereby she pro-
nounceth as being a sovereign and infallible Judge,
that the Scripture ought to be received.

V. † If the Scripture must be believed, because the
Tradition of the Church so ordained it, what follow-
eth, but that *Tradition* of the Church of *Rome* is
more credible then the Scripture?

VI. The Jesuit *Coster* in his *Enchiridion*, Chap. 1.
calleth the doctrine imprinted in the heart of the
Church another *species* or kind of Scripture, and
compareth it also with holy Scriptures. || ‘ The ex-
cellence (*saieth he*) of this kind of Scripture sur-
passeth much the holy Scriptures which the Apostles
have left us in parchment, especially because this is
written with the finger of God, the other was writ-
ten with the Apostles pens,’ By his leave I would
willingly ask him whether the Apostles pens were
not guided by the spirit of God.

VII. *Carranza* in the second Controversy : * ‘ The
Church is a rule, that is elder and more known, yea
much more ample then the Canonical Scripture, and
this ought to be governed by that, but not on the
contrary.’ In saying that the Church is a rule, it
is evident, that by the Church he understandeth the

† Staplet. lib. 1. de authorit. Scripturæ. c. 9. Ipsis Prophetis è
medio sublatis, eorum prophetias à Deo esse credendum non est nisi
id Ecclesia confirmet. Synodus Romana sub. Gregor. 7. Quod nul-
lus liber Canonicus habeatur sine autoritate Papæ.

|| Hujus Scripturæ præstantia multis partibus superat scripturas
quas nobis in membranis Apostoli reliquerunt. Primum quod illa
exarata sit digito dei, hæc calamis Apostolorum.

* Nos dicimus quod priore regula et notior et multa latior est Ec-
clesia quam Scriptura canonica, et hæc ab illa debet regulari, &
non è contra.

Tradition and laws of the Church: For the persons are not the rule.

VIII. *Bellarmin* in his fourth Book of the Word of God, chap. 6. * ‘ There are Traditions that are greater than some Scriptures, in point of obligation.’

IX. *Salmeron* in his first Prolegomenon: ‘ † Though the authority as well of the Church as of the Scripture be of God, yet the authority of the Church is more ancient, yea and more worthy; for the Scripture is made for the Church.’ By the same reason one might say, that subjects have more authority than Laws and Kings: for the people are more ancient than Laws and Kings, and Laws and Kings are made because of the people.

Now, the authority of the Church of *Rome* cannot be promoted above the Scripture, but that by the same reason the authority of Tradition in the Church of *Rome* is to be advanced above the Scripture: for Tradition is the law of the Church of *Rome*.

X. ‘ *Cordubensis* † To decide controversies of the Faith, Tradition of the Catholick Church is the most certain Rule.

XI. We have formerly heard *Coster* and *Salmeron* the Jesuits speaking, that God would not have Traditions that are taught out of the Apostles mouths to be written, for fear lest holy things should be given to dogs. Herein do they not clearly signify that the Scriptures are for the dogs, but that God would not have Traditions to be in such danger, as being more sanctified things, and worthy of greater respect.

XII. To what end do these men say, that Jesus Christ hath commanded the Apostles to preach, and

* Quædam sunt Traditiones majores quod ad obligationem, quam quædam Scripturæ.

† *Nunc de.* Nam etsi Ecclesiæ ac Scripturæ autoritas à Deo sit, illa tamen Ecclesiæ antiquior est. atq; adeo dignior, siquidem Scriptura propter Ecclesiam contexta est.

‡ *Cordub.* Art. 2. cap. 80. Catholicæ Ecclesiæ Traditio est certissima regula.

not to write, but that unwritten Tradition might be preferred before the Scripture, and have much more authority.

XIII. Did it ever happen that any of our adversaries have reported the same of Traditions which they have said of Scripture? Have they ever called the Traditions a dumb rule, a part or parcel of a rule, an ambidexter sword, a stone of scandal, a nose of wax? have they ever accused *Traditions* of obscurity, of ambiguity, or of imperfection, as they have the Scripture?

XIV. But the Jesuit *Salmeron* shall suffice for all: for in the third part of his 13 Tome, and 8 Disputation, he treateth of this matter punctually and at large, and thus compareth Scripture with Tradition: * 'Tradition (saith he) is above all things necessary to salvation, yea higher than Scripture itself.' And a little after: 'The Scripture rather recommendeth Tradition than Tradition the Scripture; and therefore Tradition is more necessary, for Scripture is made to recommend Tradition to us.' And there again: 'Tradition is necessary, because of many doubts that are not contained, nor expressly defined in the Scriptures.' And again, † 'He that believeth not the Tradition received in the Church, but searcheth the Scripture, resembleth an ill debtor, who refuseth to pay unless he see a quittance, or the bond, when as to produce fit witnesses would be enough.' Which is as much as to say, that the people may permit and baulk the Scripture, but must cling close to the Testimony and Tradition of the Church of *Rome*.

* §. *Est igitur.* Traditio est imprimis ad salutem Ecclesiæ necessaria. *Ibidem.* Potius ergo Scriptura commendat traditionem, quam traditio scripturam: et ob id magis est necessaria, quia ad eam commendandam est Scriptura. Necessaria est Traditio ad multa dubia quæ expresse in Scripturis non continentur nec definiuntur.

† §. *Postrema. Ibidem.* Qui non credit traditioni in ecclesia recepta, sed quærit scripturam malo debitori similis est, nolenti debitum reddere si non ostendatur syngrapha, cum satis sit idoneos producere testes.

He further alledgeth, * 'Tradition is more ancient
' than Scripture ;' † whence he inferreth, that it is
more excellent than Scripture ; and saith again, that
the same which recommendeth the Traditions above
Scripture, ' is their clearness and evidence : for the
' people have no knowledge of the Scripture : and
' the Scripture may be wrested by the Heretiques to
' whatsoever they will.' He addeth likewise, ‡ ' that
' the Scripture hath not been able to judge of doubts,
' because it is difficult and dumb ; and that he that is
' troubled with any doubt in the new Testament is sent
' to the Church, *Acts* 15. but not to the Scriptures,
' which like a waxen nose are moulded and twisted
' at pleasure. Whereupon (saith he) || those that will be
' perverse cannot be vanquished by the Scriptures, their
' throats then must be cut by Tradition alone.' And
further, '** That Tradition is more firm than Scrip-
' ture, it appeareth in this, that the Church and the
' sanctity of the Apostles is more known than Scrip-
' ture, because this is known by that.' Wherein he
speaketh against common sense ; for it is by the Scrip-
ture that we learn the sanctity of the Apostles : and
we know not that God will have but one Church in
the world, if he did not teach it us in the Scriptures.

Again, he dareth to say, ' that ‡‡ the Scriptures
' are true, because they are conformable to the Tra-

* §. *Secunda.* Secunda conditio traditionis est quod sit Scriptura antiquior.

† §. *Tertia.* Tertia conditio quæ traditionem commendat, est claritas & perspicuitas. Nam primum Scripturas turba non cognoscit.

‡ §. *Deinde.* Scriptura potest ab hæreticis trahi ad quod sibi quisq; collibuerit.

|| §. *Tertia quia.* Scriptura dubiorum quæ pullulabant index esse non poterat, &c. tum quia scriptura difficilis est, tum quia muta est, &c. Hinc in novo Testamento ad Ecclesiam mittitur qui aliquo dubio torquetur, ut constat, *Act.* 15. non autem ad Scripturas quæ instar vasi cerei ducuntur quo quis vult, &c. Ideo protervire volentes, Scripturis non possunt refelli, una ergo traditione jugulandi sunt. ** §. *Quod autem* Quod hæc sit firmior inde constare potest, quia notior est Ecclesia et Apostolorum sanctitas, quam scripturæ, cum hæc per illam cognoscatur. ‡‡ *Ibidem.* Scripturæ veræ probantur, quia sunt conformes traditioni jam factæ.

' dition

* dition already made.' Will we know if the unwritten word of God in two Tables ought to be received? will we know if the doctrine contained in the Psalms of *David*, in the Prophets, and in the Evangelists be true? let us enquire what the Pope's opinion is, and what Tradition of the *Romish* Church is, and we shall soon be satisfied: for, (say our adversaries) the Scripture must be examined by the Tradition of the Church of *Rome*, which is the rule of Scripture, and is not ruled by the Scripture. Truly these things cannot be read without horror and detestation.

Of the self same Stuff is that which he addeth: *
 * The Apostles have not written by one common consent, but some have written for particular respects, and to preserve Tradition.' When you hear these kind of people speak, you would say that the Scripture is nothing but a letter of credence, to give authority to the Church of *Rome*, and her Traditions.

Wherefore he concludeth, that † 'no man ought to depart from the Church, instructed by living Traditions, notwithstanding the allegations of Scripture.'

He compareth also the amplitude and large extent of Tradition, with the narrow limits of the scripture. Tradition ‡ (saith he) is much more universal than Scripture, and reacheth to further time, to more matter, and more persons than the Scripture.' To be short, if these men were to be believed, Tradition comprehendeth all the Doctrine of faith and manners, but many things are wanting in the Scripture.

Having in this manner dishonoured the Scripture, and placed it far below Tradition, he makes them

* Apostoli non scripserunt omnes, quasi ex communi consensu partito labore, sed tantum aliqui pro causa particulari, et ad conservandam traditionem.

† *Ibidem*. Ideo non recedendum est ab Ecclesia, viva traditione erudita, vel ob scripturas allegatas.

‡ § *Quinto*. Traditio multo est universalior, quam Scriptura, quia ad plura tempora, ad plura objecta, et ad plura individua se extendit.

fight, and plotteth to have the allegations of Scripture to be repulsed by Tradition. † ‘ To those (saith he) ‘ who demand the Scripture, Tradition is to be offered in opposition :’ as if he should tell us : ‘ You ‘ ask me passages of Scripture, but content yourself ‘ that I alledge unto you Tradition, and the opinion ‘ of the Church of *Rome*. For this is the more necessary rule, more ancient, more firm, more easy, ‘ more universal, and by which the truth of the Scripture ought to be examined.’ Thus is the Word of God handled ; and it is so come to pass, that the same Jesuit in his tenth Disputation * having said, that ‘ the Scripture cannot be Judge, addeth, that ‘ the ‘ Heretiques (for so he qualifies us) have a diabolical ‘ sense, and do worse to addict themselves to the Scripture, than to apply themselves to fables.’

But nothing doth more plainly shew, with what a loud voice our adversaries cry up the tradition of the Church of *Rome* above the Scripture, than when they say, that the Church is not subject nor bound to the Scripture, but the Scripture is subject to the Church, that is to say, God is subject to men. For our adversaries acknowledge, that the Scripture is the Word of God. § These are the words of *Lindanus* in his *Panoplia* : ‘ The Church hath not been obliged to the ‘ Scriptures by Christ’s will and commandment.’

† After the Jesuit in his 3. chapter of his *Manual* : || ‘ Christ was not willing that his Church should depend ‘ upon Scriptures in paper, nor was he pleased to commit his mysteries to parchment.’

† §. *Alias*. Petenti scripturam opponenda est Traditio.

* §. *Quarto cum*. Cum Scriptura-obscura sit valde, nec index esse queat, &c — Proprium ergo et diabolicum sensum habent, idcirco pejus est illis, vacare Scripturis quam fabulis.

§ *Lindan.* *Panopl.* in indice titulorum lib. 5. cap. 5. Ecclesiam non esse ex voluntate Christi scripturis allegatam.

|| Christus nec Ecclesiam suam à chartaceis scriptis pendere, nec membranis mysteria sua committere voluit.

Salmeron in his second Prolegomenon : * ‘ In the Church of God (understanding always the *Romish*) is the holy spirit; which is Author of the Scripture: it is no marvel then if the Scripture be subject to the Church that hath the spirit.’ What ? is not the Pope subject to the Scripture ? is he not subject to the Law of God, which God hath given us written in two Tables ? Is he not obliged to obey the Doctrine of the Gospel written in the New Testament ? Now if the head of the Church of *Rome* be subject to the Scripture, how much more the Church of *Rome*, that is subject to the Pope ? But is it not a transcendent blasphemy to defend, that the Scripture is subject to the Church of *Rome* ? For is not the holy Scripture the Word of God ? It must otherwise follow, that the Word of God is subject to men, and that God’s commandments are subordinate to the Pope, to whom the Church of *Rome* is subject. Now tell me after such abomination, whether these men do believe that there is one God, and one Religion.

Thomas Stapleton an English Doctor, in his second Book of the authority of the Scripture, chap. 11. † ‘ I have said, and do say, that the scripture in itself is not the rule of faith, but the faith of the Church is the rule of Scripture.’ Now the faith of the Church is nothing but Tradition of the Church. His scope then is, that the Scripture shall be regulated and examined by the Tradition of the *Romish* Church, and that it shall be subject to that rule ; whence is to be concluded, that God speaking to us in the holy Scriptures is directed by men, and subject to their Judgment. The Prophets whose writings are extant with us, were extraordinarily stirred up to reprehend the Church of that time, and to chastise the Priests, the Sacrificers, and the Scribes that erred in manners and doctrine.

* §. *Septimo Scriptura.* Addimus in Ecclesia Dei esse Spiritum sanctum Scripturæ authorem. Non mirum ergo si Ecclesia Dei, quæ Spiritum habet, subjiçiat.

† Dixi et dico, non tam ipsius fidei regulam in se esse scripturam, quam ipsarum scripturarum regulam esse fidem Ecclesiæ.

Now in reason tell me, were the prophecies of these Prophets subject to the authority of that Church? Was the faith of these Sacrificers a rule, by which those divine Prophecies were to be examined, and which we have kept to this present time? Go to then, if the prophecies were not subject to Priests and Sacrificers, that lived about the Prophets time, how are they now subject to the Pope? by what occasion are they become subject to the superintendency of the Church of *Rome's* Tradition?

Briefly, we are now arrived at an age wherein blasphemy is come to the highest degree, men openly professing, to pull God with violence from his Throne, and most insolently to climb above him. Surely the Mahometans do speak of the Scripture with more respect and reverence.

What is the scope or purpose of Jesuit *Regourd's* late book, intituled *Catholick demonstrations*, but to prove, that to rest upon the Scripture, is the way to all impiety and atheism? If herein he meant only our *French* Bibles, or the diversity of *Latin* translations, or the sundry interpretations which he discovereth in some of our Doctors, (though all this which he saith are but calumnies, and a Fardel of unprofitable trifles, which we have refuted in a former treatise) yet this were to forge untruths with Method, and scarce to touch upon the question: but he meaneth the originals, *Hebrew* and *Greek*, wherein he findeth no certainty. * He discovereth in them manifest contradictions, and error in the calculation of times. † He says that *St. Paul* used Fraud (but an honest fraud) towards the *Corinthians*. § He telleth us that many books of the Scripture are lost, that the Scriptures were burnt in time of persecution, and the Copies perished: that || many devout Doctors do affirm, that under the captivity of *Babylon*, all the old Testament was depraved, rent in pieces, and burnt, until *Esdra*s did newly

* Pag. 440. † Pag. 562. § Pag. 128. & 131. || Pag. 131.
recom-

* recompose the same Scriptures : * that the *Jews* (our
 Saviour's enemies) have made vowels in the old Tes-
 tament, and so changed the sense of the Scripture,
 and made it doubtful. The same (saith he) is true
 of the new Testament, the which having been writ-
 ten without accents, and without marks and distinc-
 tions of words, no man can assure himself of the
 true sense, seeing that the sense dependeth upon the
 accents, &c.' And a little further : ' We have not
 therefore any true knowledge of the sense of the
 Scripture, and consequently we are pointed and re-
 ferred over to the mercy of the contestations of
 Grammarians, to the litigious craft of critical Spirits,
 to the capricious fancies of Dictionary-makers, to
 the Gallimafries and Chimeras of scholiasts.' Now
 for all these difficulties, there is but one single remedy,
 to wit, we must repair to the Church, that is to say,
 the Pope, and whom it shall be his pleasure to autho-
 rise. Whereupon it were good to know, when there
 is a question concerning the exposition of an *Hebrew*
 or *Greek* passage, whether a Pope, who understands
 neither *Hebrew* nor *Greek* shall therein be a good In-
 terpreter : whether sitting in the Apostolick chair, he
 shall give infallible interpretations of a Text whereof
 he knoweth not a letter : whether having called the
 Doctors to instruct him thereupon, he instantly rein-
 vesteth them with an infallible spirit, and enableth them
 with power not to err in matters, wherein he himself
 understandeth nothing. Whence then proceedeth so
 great a diversity and contrariety amongst these Doctors
 in the Scriptures interpretation ? why amongst their
 writings do they refute the interpretations of one the
 other ? Is it not the Pope and the Church of *Rome* that
 by the Council of *Trent* hath authorised the vulgar
 latin Translation, and ordained that it should only be
 received for authentical, although it be the worst in-
 terpretation of all ; and stuffed with a thousand errors
 and absurdities ? have not the Popes themselves since

the Council of *Trent* caused multitudes of faults to be amended therein? do not the most learned of the *Romish* Church, *Pagnin*, *Arias Montanus*, *Isidorus Clarius*, *Andradius*, *Sixtus Senensis* complain of the corruption of this translation? wherein the Jesuits themselves are not silent, especialiy * *Salmeron* in his ninth *Prolegomenon*: of these things we have written at large in our first *Treatise of the Judge of controversies*.

The perverseness of this Jesuitical spark is most of all discovered herein, that having once displayed (as he suppose:h) the defaults of the Scripture, he rejoiceth that such defaults are therein found, and giveth God thanks for it; to the end that men finding no steadiness or certainty in the Scripture, may subject themselves to the tyranny of the Church, that is to say, of the Pope, and there to find instruction, these are his words: § 'The providence of God to constrain
' us yet more powerfully to undergo the yoke of the
' Church with humility and simplicity, permitteth
' that there be not only some alteration in certain parcels of the Scripture, and in some copy, but the
' more the books of the Scripture are dispersed, the
' more they shall alter and perish by tract of time,
' whether they be in original tongues or translations.' Without doubt, he that rejoiceth at the depravations which he imagineth to be in Scripture, and at the loss of some books, and praiseth therein the providence of God, would much more solace himself and joyce if all the Scripture were abolished. For to what purpose serveth it, if Tradition of the Church of *Rome* be a perfect rule, more certain, and of more authority than the Holy Scripture; and if the Pope judge sovereignly and infallibly of all the points of faith? for he hath forbidden the people to read the Scripture, as a book not only unnecessary, but also dangerous, and

* Salm. Prol. 9. Quinqua. 1. Can 5. In novo Testamento sequenda est editio vulgata ac tenenda corrigenda tamen, & Emaculanda prius in his in quibus aut temporum injuria aut, labrarium incuria vel imperitia depravata est.

§ Demonstr. 2. § 5. p. 128.

that which hath made a great breach in the Pope-
dom.

The same Jesuit pleaseth himself with this conceit of his, inculcating it with often repetition; *As in the third demonstration*, when he hath said, that a man cannot assure himself of the sense of the Greek Testament, because it first was written without accents and distinctions (whereon depends the sense,) he addeth: 'It is
' a work of the providence of God, to stoop our minds
' and inclinations to the sovereignty of the Church,' that is to say, of the Pope, who by consequence, hath more authority than the Apostle *S. Paul* speaking to the *Corinthians*, *not that we have dominion over your faith*, 2. Cor. 1. 24. But may not we affirm it with more probability, to be a work of God's providence, that he hath suffered so many schisms and heresies, so much simony, uncleanness of life and cruelty to have infected the Seat of *Rome*, whereby to refer us to the Scripture, to make us forsake those wicked guides, and to subject us to his holy word? and that God by his providence, hath permitted that the Popes themselves have confessed their own errors? And lastly, that the Popes sycophants have recorded unto us their Crimes and Heresies, as I have proved in my first Book.

In short, to be thoroughly informed with what spirit this Jesuit is lead, it is but to read the same that he hath written in his third *Demonstration*, pag. 190.
' They cause them (saith he) to renounce the Church
' (pretending that it consisteth of Men that are faulty
' and lyars) under a fair resemblance of Scripture, and
' under a plausible promise to govern all by the word
' of God. But the truth is, they depute a blear eyed
' *Leah* unto them in lieu of a fair *Rachel*, and sub-
' mit faith to the sovereign command of the will of
' Ministers, who put into their hand a Scripture that
' is humane, erroneous, mutable, subject to correction,
' &c. This miserable Jesuit will one day render an account to God of so damnable a speech, wherein he compareth the holy Scripture to blear eyed *Leah*, and the Church of *Rome* to beautiful *Rachel*. It is very
false

false that we renounce the Church ; but yet we maintain that it ought to be subject to the Scripture ; and we renounce the doctrine of those who say, that the Scripture is subject to the Church of *Rome* : for God cannot be subject to men.

As for the sovereign power of the Ministers function, that might well be retorted upon us for a reproach, if we boasted amongst us that they cannot err, that they have power to change God's commandments contained in the holy Scriptures, to add to the Creed, and to make new articles of faith ; or if we should stile ourselves Judges infallible and sovereign of the points of faith. We leave these usurpations, and proud titles to the Pope, by the which he exalteth himself above God. Only we exhort the people to believe to believe the Word of God contained in holy Scriptures : wherein if we find any obscure passages, we take not upon us to be Judges of the sense, and to determine it with authority. It is enough, that as much as therein is perspicuous and plain, (not needing the help of an Interpreter) is sufficient for our salvation. And to contest much about Translations, we busy not ourselves ; for the Translation approved by the Church of *Rome* sufficeth us, discovering clearly therein the very condemnation of Papistry. All Translations agree in the matters necessary to Salvation, and the original Texts both Hebrew and Greek, are at this day familiar and agreeing to our Translation.

Of these things have I treated at large in my first Book of *The Judge of Controversies*, and have discussed all the slender objections wherein our Adversaries do side with Pagans and Infidels, and endeavour to extenuate the firmness and authority of the Scripture, which Saint *Paul* calleth *The divine Oracles*, Rom. 3. 2. and *The Scripture divinely inspired*, 1. Tim. 3. 16. which I say, *Jesus Christ* himself hath uttered, holding up his own vocation by the Testimony of the Prophets, and by it hath repelled the Temptation of the Devil, Math 4. Yea S. *Paul* saith, that *the Scripture can make a man wise to salvation, and is most proper for man's accomplishment in every good work* ; without it we have

48 *A learned Treatise of Traditions.*

have not meant to know that God will have but one Church in the world. And when our adversaries have wretchedly reviled it, yet are they afterwards constrained to return unto it, and to beg of it, (though with an ill stomach) some clauses of Text to found their Church upon the Scriptures authority: without it Christianity had been long since abolished. The divine efficacy of it is manifest in this, that the Pope hath suppressed it, so as the people may not see it: yet when God is pleased to lay it open to the people's view, and that it be translated into vulgar tongues, Papistry doth immediately vanish in many Provinces. Yea if Emperors and Kings had not hastened to succour, using both fire and sword, and the rigour of Inquisitions, without doubt Papistry had been utterly extinguished. Wherefore it is no marvel if the Pope by his scouts labour to blemish the Scripture, rendering it doubtful and without authority; which ungodly instruments at this day borrow the weapons of Pagans, who to restore Paganism and ruin Christianity, have had no surer course than to defame the holy Scripture. Lo whither Satan strives to lead us: He strives to shake the only foundation of Christian religion, to the end that the people distasting the Scripture, may for their faith and salvation rely upon the conductors of the *Romish* Church, wherein have lived multitudes of Popes notorious hereticks, and so judged by the Councils which the Church of *Rome* hath approved, and by the Popes favourites themselves: Wherein also you may perceive to the number of three and twenty Schisms, and many contrary Popes at the same time, mutually entitling themselves Antichrists. Yea wherein have lived many infamous Popes, Necromancers, Adulterers, Murthers, advanced to the Popedom by whores, by Simony, and by violence. Such as take upon them the title of God, causing themselves to be adored, and kings to kiss their feet, and the Scripture to be prostrate before them when they enter into the Councils; such as vaunt they cannot err, that they can make another Creed, can change God's ordinances, can transport souls out of Purgatory into Paradise, and rank whom they

they please in the Catalogue of Saints by canonizing them: under colour whereof they exercise an abominable commerce and traffick by Dispensations, Absolutions, Indulgences, Annates, Licences, and Benefices. So as from a poor Bishop of a City, who was no way eminent but in martyrdoms, the Pope is become a puissant temporal Monarch surpassing in riches the greatest Monarchs of the earth. To effect so great an alteration, it was needful that Religion should be changed: for the purity and plainness of christianity regulated by the Scriptures, could not serve to build up so great an Empire.

These things have I amply handled in my first Book, wherein I maintain the authority of the Scripture. Which work went then forth almost the very day that Jesuit *Regourd's* Book against the Authority and Perfection of the Scripture was published. These two Books if any man will compare together, shall find that I answer all that he pleadeth against the authority of the Scripture; and that *Regourd's* Book satisfieth nothing at all that I propose in mine. Before that he published his book, a Challenge was brought to the Pastors of this Church of *Sedan*, to enter into conference and dispute with some Doctors, amongst who was Jesuit *Regourd*, wherein they threatned us. We accepted the Conference: the place and day were assigned, with all accommodations, that after so many Defiances every man's honour should oblige him not to recant. Nevertheless he durst not appear, and for two several times failed at the day appointed. But his humour serving him at last to dispute, and being thirsty of reputation, he went some where else to discharge his choler, and in Conference seisseth upon *Monsieur Mestrezat*, where he received all sort of disgrace, so far forth as his friends were fain to make use of superior power to draw him from the combat, and to hinder the Conference from Printing, for it could not be seen but to his dishonour: and that in a place where all things were favourable unto him, and where the language of Truth is very new and strange. And so retired this witty Doctor, as well contented as satisfied, being not so

wisely advised but to make trophies and signs of victory, considering there were so many witnesses.

CHAP. VIII. *A Proof of the same by the practice of the Primitive Church.*

WE have proved by many passages of our Adversaries, that in the Church of *Rome*, Traditions are much more esteemed, and of greater authority than the Scripture, which they so much undervalue, and charge with a thousand reproaches; and that by injustice and most fraudulently the Council of *Trent* seems to make them equal. Now are we to prove the same by the practice and maxims of the Church of *Rome*.

I. In the first place, when our adversaries ground the authority of the Scripture upon tradition of the Church, and would have the Scripture received and believed, because the Church doth so ordain it; It is evident that they prefer Tradition before Scripture: for they make Scripture to depend upon Tradition, and esteem Tradition of the Church more worthy of belief than Scripture, and believe not the Scripture, but because the Church of *Rome* hath so commanded it.

II. Let us look upon experience, and we shall inform ourselves, that in the Church of *Rome* the people are a thousand fold more carefully instructed in Tradition, than in the doctrine of salvation contained in holy Scriptures. The most ignorant know the meaning of Lent, and the four Seasons: they are instructed in the difference of meats; they are skilled in Festival days and Eves; they go in Pilgrimage, visit the Reliques, gain Pardons; purchase Masses, Obits, and Suffrages for the dead; speak of Purgatory, mumble over their Chaplet or Beads, and their Rosary, or our Ladies Psalter; and discourse of the Pope's succession in Saint *Peter's* Chair, but they are ignorant in the holy Scripture, accounting it modesty and humility not to enquire much after it. Ask them upon the doctrine of our Redemption in Jesus Christ, upon
Justi.

Justification by faith, upon our free Adoption, upon the correspondency between the Law and the Gospel, upon the difference between the old and new Testament, upon the causes wherefore it was necessary that our Redeemer should be God and man in the unity of person, upon the ends of their Resurrection and Ascension, upon the Doctrine of faith and good works (which are the points wherein consisteth the essence of Christian Religion) and you shall find them as mute as fishes, and altogether uninstructed.

III. Baptism is a divine Institution; but Confirmation (such as is practised in the Church of *Rome*) and consecration of the Crisome, are human Inventions. Yet are they much more honoured than Baptism: for in the Church of *Rome* a woman, yea a Pagan and Jew may baptize, and give that which they have not: and Confirmation is not administred, nor Crisome consecrated but by the Bishop with great solemnity.

IV. God hath commanded St. *Peter*, and the other Apostles to preach the Gospel, but gave them no command to give Indulgences, nor to canonize Saints, nor to release souls out of Purgatory, nor to consecrate their *Agnus Dei*, and their *blessed Beads*. The first point is a commandment of God, the other things are human Traditions, which the Pope doth perform with preparation and solemnity: but he preacheth not the Gospel, esteeming the labour of preaching as a thing unworthy of his greatness. Infomuch as the Popes are industrious observers of their own Traditions, and adore their own proper Inventions, but dispense with the Lord's commandments.

V. Hence cometh it to pass, that the sins committed against God's Law, are held to be light, in comparison of those committed against the Traditions, Decrees, and Canons of the Pontifics. The inferior Priests give absolution of theft, of lying, and of whoredome, which are sins against the Law of God; but there are cases reserved, wherein no man in *France* can give absolution but at the point of death, and they are specified in the Bull *De Cæna Domini*, which the Pope thundereth every year on Monday and Thursday before

the Paschal. The sins that are most enormous, and whereof no man but the Pope maketh absolution, are not murther, parricide, incest, sodomy, and perjury: but to appeal from the Pope to a future Council, to withdraw Tythes from the Clergy, to take up Arms with hereticks, to impeach those that go to *Rome* to obtain the great Pardons, to play the Pyrate upon the coasts of the Papal territory from the hill *Argentara* to *Terracina*; of these heinous sins none but the Pope can give absolution; for these are transgressions against the Laws and Traditions, broached by the Popes for their profit, and to infringe them is rated a matter more grievous and capital than sins against the Law of God contained in holy Scriptures.

VI. The Canon *Violatores*, in the 25. Cause, and 1. Question, pronounceth, that * *those blaspheme against the holy Ghost who violate the sacred Canons*. Whence it followeth that this sin is unpardonable. The sins then against the Law of God are remittable, and the Priests forgive them; but to violate the Canons of the Church of *Rome*, is a sin unabsolvable. This is that which is spoken by Pope *Nicholas* the first † ‘If any
 ‘ one sin against the Decretals of the Apostolique Set,
 ‘ let him know that it shall not be forgiven him,’ at the Canon *Si Romanorum*, in the 19. Distinction. And there again he declareth that § ‘the Old and New Testament ought to be received, although they be not
 ‘ inserted in the Canons, for the holy Pope *Innocent*
 ‘ hath expressed his opinion touching the same.’ If the Old and New Testament must be received, because Pope *Innocent* hath so appointed it, we must conclude that the Decree of Pope *Innocent*, is of more authority than the Old and New Testament. For that which giveth authority, is greater than that which receiveth it. Yet

* In Spiritum sanctum blasphemant qui sacros Canones violant.

† Can. Si Romanorum. Dist. 19. Ut si quis in illa commiserit, noverit sibi veniam denegari.

§ Capitulum S. Innocentii Papæ, cujus autoritate doceatur, a nobis utrumque testamentum esse recipendum, quamvis in ipsis paternis Canonibus nullum eorum ex toto contineatur insertum, &c.

the Old and New Testament had their plenary authority before Pope *Innocent* was in the world.

VII. Pope *Gregory* the first, before *Nicholas* had beat the path to this pride, in his Epistle to *Antonine Subdeacon*, complaineth of one *Honorat*, * ' who (saith ' he) hath not only neglected the commandments of ' God, but also misprised our writings : ' as if his writings were of more authority than the commandments of God.

VIII. † ' The single life of Priests is a mere human ' Institution,' as *Thomas* acknowledgeth ; as also *Bel-larmin* in his book concerning the Clergy, Chap. 18. And in very deed the Scripture speaketh nothing there-upon. But whoredom is forbidden by the Law of God ; nevertheless if a Priest doth play the Fornicator or Adulterer, it is but a laughing matter : But if a Priest do marry to obey the Apostle, speaking : *If they cannot contain let them marry*, 1 Cor. 7. 9. *And let a Bishop be a husband but of one wife*, 1 Tim. 2. 2. this marriage is called a sacrilege, and pointed at as a prodigious thing. In lust and whoring he transgresseth the Law of God, and the vow that he hath made to obey his word. In marrying he transgresseth the Tradition of the Church of *Rome*, and the vow invented by human Tradition, which is accounted the greater offence. For it hath pleased the Pope to allow of obscene whoredom, and to forbid marriage, which are two Traditions that have carried him away against the rules of holy Scripture.

IX. Mark yet something worse *. Pope *Innocent* the third declareth, that ' a Priest having many Concu-

D 3

' bines,

* Lib. 2. Epist. 16. Non solum mandata Dei negligens, sed & scripta nostra contemnens.

† Thom. 2. secundæ. quæst. 88. art. 11.

† Innoc. 3. Extra de Bigamis, cap. Quia circa. Postulasti per sedem Apostolicam edoceri si presbyteri plures Concubinas habentes bigami censeantur. Ad quod duximus respondendum, quod cum irregularitatem non incurrerint, cum eis tanquam simplici fornicatione notatis, poteris dispensare. Navar. Tom. 2. cap. Ad inferendam. 23 quæst. 3. De defensione proximi cap. 37. sect. 15.

Respon-

' bines. is not therefore lapsed into irregularity, that
' is to say, doth not for this become incapable to ex-
' ercise the Priesthood.' Yea for Sodomy a Priest is
not degraded, as is taught by *Navarras* the Pope's Pe-
nancer. But a Priest that marrieth, is forthwith de-
graded, is made a publick execration, and chased with
more maledictions than the Azazel or Scapegoat, al-
though he have the Apostle on his side, to protect him
against the Tradition.

It is certain that in the Church of *Rome*, to eat flesh
on Goodfriday, is accounted an hundred degrees more
horrible than to haunt brothel houses : and to break
the arm of an Image, is more than to break the heads
of ten living men. For Tradition is more religiously
observed than the Law of God.

CHAP. IX. *Three reasons wherefore Tradition is
preferred before the Scripture in the Church of
Rome.*

THE reasons that have moved the Pope to exalt
Tradition above the Scripture are three. 1. The
one is, because the succession of the Pope in the pri-
macy of *St. Peter* is a Tradition, which is the only
prop of his dominion. And therefore it nearly con-
cerns him to exalt Tradition, upon which his Empire
is founded.

2. The second is, because Traditions depend upon
the Pope, and as he contrived them, so can he alter
them. But he hath not the Scripture in his power ; he
cannot make another holy Scripture, nor change the
Hebrew original which the Jews (who are not obedi-
ent to him) do carefully preserve ; nor the Greek Tes-
tament, which the Greek Churches have saved for us.
It concerns him therefore that the Traditions (whereof

Respondendum est crimen Sodomiae non comprehendi [in crimini-
bus quæ irregularitatem inducunt] &c. Quia parum refert illud
crimen esse gravissimum et spurcissimum, cum majus sit crimen
hæresis mentalis, & odium Dei, quorum tamen nullum irregularita-
tem inducit.

he is both maker and Master) be had in great estimation.

3. The third is, because all Traditions are gainful to the Pope and Clergy, and serve to extol the Papal Empire, and dignity of the Ecclesiasticks: he and his Clergy rake up infinite profit by Indulgences, private Masses, Suffrages and Masses for the deceased, Dispensations, Annates, &c. By confessions the Priests know the secrets of families, and make themselves formidable, in reserving the participation of the Chalice to themselves and Kings, they make themselves companions of Kings, and worshipful to the People: by Transubstantiation * 'they attribute to themselves the power of making God with words, to create their Creator, and to have Jesus Christ within their jurisdiction, locked up in a Pix'. By the sacrifice of Mass, they make themselves sacrificing Priests, sacrificing Jesus Christ to his Father. By the institution of festival days, the Pope usurpeth power in commanding all shops to be shut up, and causeth all Sessions of justice and Council to be interrupted at his pleasure. By the difference of meats, he governeth the Markets, Kitchens, and Tables of Kings. By the canonization of Saints, he makes his meanest grooms to be worshipped by the People, and listeth up to heaven those that have most faithfully served him; and commandeth the people to invoke such Saints as he pleaseth. By the Sacrament of Penance, he imposeth corporal and pecuniary penalties and mulcts, yea upon Kings and Princes to the very whipping of them, usurpeth sway over bodies and goods, and changeth corporal punishments into pecuniary. By the Absolution of sins, the Priests make themselves Judges between God and the sinner, and will have God obliged to pardon a sinner, because the Priest hath pardoned him; yea in a cause where God is the party offended, the Priest maketh himself judge.

* Gabriel Biel in Can. Miss. Lect. 15 Non voluit Dominus aliquem habere potestatem ligandi vel solvendi super corpus Christi mysticum, nisi haberet potestatem super corpus Christi verum.

Whereas God in the holy Scripture giveth to Pastors power to dispense with the punishment of sins as far as Ecclesiastical censure, these gallants make bold as far as the Conscience, and to the very judicial seat of God. By service in Latin, the Pope retaineth the People in ignorance, and planteth among all Nations a mark of his Empire, giving them the Roman language to subdue them to the Romish Religion. The Dispensations which the Pope giveth to Princes, to marry in degrees forbidden by the word of God, do oblige the Children that spring from them to maintain the Papal authority; for if that were shaken, it would be doubted whether they be legitimate or no. The power of disenthroning Kings, disposing of Empires, causing their feet to be kissed by Monarchs, canonizing Saints, and of releasing souls out of Purgatory, are Traditions which magnify the papal dignity, above all power spiritual or temporal that ever was on earth. Wherefore let us not marvel that the Pope laboureth to countenance these Traditions, and to crush the Scripture, which doth but molest him, disaccommodate him in his traffique, and staggereth his whole Empire.

Hereupon the Reader that hath heard the comparison, which our Adversaries make of Tradition of the Romish Church, with the holy Scriptures (saying, that Tradition of the Church is more ancient, more ample, more clear, more certain, and of more authority over us than the holy Scripture) will call to remembrance the example of the Egyptians, who passing by long ranks of columns and pillars and by magnificent Temples, did lead the Worshippers to a place more solitary and retired, where stood the God of the Temple; there did they shew them an Ape, or an Ox, or a Cat, in honour of whom the Temple was erected even thus do our Adversaries in this question. After such high titles and magnifications of Traditions (to the extolling of them above the word of God, contained in holy Scriptures) when we come
to

to unmask their ugliness, and offer them to fight, they present us with absurd inventions, and such as expose Christian religion to laughter. They tell us of Images of the Trinity in wood or stone. Of souls that broil in a fire for sins pardoned. Of Indulgences for one hundred years. Of privileged Altars, upon which whosoever causeth a Mass to be said, maketh choice of a soul to be released out of Purgatory. Of Adoration of Images, bones and rags. Of solitary Masses without communicants, which chant after the intention of him that pays them. Of publick prayers and particular in an unknown tongue. Of Masses for Horses. Of Jesus Christ carried away by mice. Of blessed beads, and *Agnus Dei*. Of Pilgrimages. of the difference of meats. Of borrowed satisfactions. Of fasting and being whipt one for another. Behold their Traditions, see what is preferred before the Scripture, observe the Laws and documents which they ballance with the Law that God himself hath pronounced, and with the doctrine of our redemption, which the eternal Son of God hath brought from Heaven, and yet is found light in comparison of these venerable Traditions; for why? because they cast into the scale a massy stone, to wit, the names of *Pope* and *Church of Rome*, which in the hearts of Men grown brutish, weigh down against God and the Scriptures.

CHAP. X. *That in this question, by the word Church, our Adversaries understand not the Church whereof is spoken in the Creed, but the Pope alone.*

FORasmuch as our Adversaries do maintain, that the Church whereof mention is made in the Creed, is the whole body of the faithful people, and that to this people it belongeth not to be judge of doubts and controversies, it is evident that by this Church (which is said to be sovereign judge and infallible) another Church is understood, besides that

whereof mention is made in the Creed; but as by the Church they understand only the Church of *Rome*, so by the Church of *Rome*, is understood the Pope, who attributeth this sovereign and infallible authority to himself. Thus do the Doctors accord, and in this manner do apprehend it.

Salmeron the Jesuit: * 'seeing that the Scripture is very obscure and difficult, and cannot be judge (for so the providence of God should be annihilated, because by it alone the controversies moved cannot be appeased and determined) it remaineth therefore, that some certain judge designed was left unto us. And he is thought to be no other than the same that ever was, to wit, the Bishop of *Rome*; for otherwise the Providence of God in so many ages had perished.'

Cardinal *Cajetan*: † 'It is most true that the authority of the universal Church and of Council, resideth principally and totally in the Pope, to determine the points of Faith.' And there again he saith, that 'the Church adoreth the Pope.'

Paschal the Pope avoucheth, that the Church of *Rome* is not subject to Councils, and that in whatsoever they ordain, the Pope is always excepted. Speaking thus ‖ 'They say that this is not found to be decreed in the Councils.' To the which he maketh this answer: 'as if any Councils had prescribed

* *Salm. Tom. 13. parte 3. disp. 10. sect. quarto cum. Cum Scriptura obscura sit & perdifficilis nec iudex esse queat: quia providentia Dei tolleretur, cum per eam solam lites obortæ sedari non possint; superest ergo ut certum aliquem iudicem nobis designatum reliquerint. At hic alius non est habitus quam qui semper fuit, hoc est, Rom. Episcopus: alias enim periisset providentia Dei per tot secula.*

† *Cajetan. in 2æ q. 1. art. 10. Verissimum est auctoritatem Ecclesiæ universam et Concilij principaliter et totaliter residere in Papa, in determinando ea quæ sunt de fide.*

‖ *Extr. de Electione. cap. Significasti. Tit. 6. Aiunt hoc in Conciliis statutum non inveniri. Resp. Quasi Romanæ Ecclesiæ Concilia ulla legem præfixerint. Cum omnia Concilia per Romanæ Ecclesiæ auctoritatem facta sint, & robur acceperint, et in eorum statutis Rom. Pontificis patenter excipiat auctoritas.*

'any

'any law to the Church of *Rome*, when as all the
'Councils have been made, and have taken their force
'by the authority of the Church of *Rome*; and in their
'statutes the authority of the Pope is clearly excepted.'
Who doth not perceive that in these words, by the
Church of *Rome* the Pope alone is understood? for
our Adversaries deny not, but that the People and
Clergy of the Church of *Rome*, are subject to the
Councils.

The Jesuit *Gregory of Valence* in the title of the
seventh book of his *Analysis*: § 'The Pope of *Rome*
'is he in whom resideth all authority of the Church,
'to judge entirely of all doubts of the Faith.

Andradius in his first book of the defence of the Tri-
dentine faith † 'Our faith consisteth in the faith of the
'Pope, and upon his authority alone dependeth all
'men's salvation.' Judge whether man's salvation be
not well derived. Whereupon he speaks there again,
that * 'the authority of the Pope to decide all contro-
'versies, is not less than the authority of the whole
'Church.' And we have formerly heard the Jesuit
Vasques affirming, that the authority of the Pope is
not less than that of the Apostles, and that he can
abrogate and cancel the Apostles commandments.
In the second Session of the last Lateran Council, these
words are expressed '† Behold Julius the Successor
'of St. Peter, no less in authority than him.' It is true
that when the Pope will, he joineth some Prelates
with him, to assist him in his decreeing. But where-
as he calls and chuseth whom he will, these Pre-
lates have not authority but by him, and the

§ Pontifex ipse Romanus est in quo autoritas illa residet: quæ
in Ecclesia extat ad judicandam de omnibus omnino controversiis
fidei.

† Fide Papæ nostræ continetur, & ex ejus unius autoritate sa-
lus omnium pendet.

* Non minor est Papæ ad controversias dirimendas quam Ecclesiæ
totius autoritas.

† Ecce adest Divi Petri successor Julius nom minor autoritate,
Pope

Pope can enact all without them. This is that which Cardinal *Bellarmin* hath, in his third book of the word of God, Chap. 9. ‘ || That judge cannot be the Scripture ; therefore is it the Ecclesiastical Prince, either alone, or with the advice and approbation of the brother Bishops.’

For so our Adversaries do jointly hold, that when the Pope judgeth in the Apostolick Chair, and as Pope, his sole opinion and decree is as firm and certain, as if a Council had voted upon it.

And to remove all doubt, our adversaries blush not openly to affirm, that by this word *Church*, the *Pope* is to be understood. *Gregory of Valence*, the Jesuit after having said, that the full authority of judging controversies of the faith and manners, which concern the universal Church, doth plenarily reside in the Pope of *Rome* Christ’s Vicar, he addeth : ‘ † Now therefore when we say, that the Proposition of the Church is a condition necessary, to oblige the Faith to one agreement, by this word *Church* we understand her head, which is to say, the Pope of *Rome*, either alone, or with the Council. For he is not of opinion that the Council be necessarily required.

Bellarmin expoundeth it thus, in his second book of the Councils, Chap. 19. *The Pope* (saith he) ought to speak it to the Church, that is to say to himself. And Pope *Innocent* the third, in his Chapter *Novit extra de judiciis*, attributeth to himself the taking notice of a difference between *Philip* the se-

|| *Iste iudex non potest esse scriptura &c. Igitur Princeps Ecclesiasticus, vel solus vel cum consilio et consensu coepiscoporum.*

† *Grego. de Valent. Tom. 3. in Thom. disput. Hanc auctoritatem plene in Romano Pontifice, &c. residere, qui scilicet de fidei et morum controversiis ad universalem Ecclesiam pertinentibus, vel per se vel cum generali Concilio sufficienter constituat. Jam igitur quum dicimus propositionem Ecclesiae esse conditionem necessariam ad assensum fidei, nomine Ecclesiae intelligimus ejus caput, id est, Romanum Pontificem per se, vel unà cum Concilio.*

cond

cond surnamed *Augustus* King of *France*, and *John* King of *England*, for it is written, *tell it to the Church*. Now *St. Peter* was one of those to whom *Jesus Christ* spoke, *Tell it to the Church*: Was this Apostle able to divine that *Jesus Christ* understood, *Tell it to thy self*? and that *Jesus Christ* would have the party complainant to be judge? see then the Church (which is a word that signifieth an assembly) reduced to one man. And the sense of this Article of the Creed, *I believe the Church* shall be, *I believe the Pope*, who sometimes calls himself *God*, sometimes *Jesus Christ*, and sometimes the Church; so he shall be *Bridegroom* and *Spouse*; and one man shall call himself an assembly.

And tell me to what purpose are Councils assembled, so long and so painful, seeing nothing is to be done, but to consult the Papal Oracle, which in one instant can decide all controversies without possibility of erring, seeing (I say) that in one man we have the universal Church, that the Council can do nothing without the Pope, and that the Pope can do all, and judge of all without the Council? Whereupon *Bellarmino* affirmeth with all the Doctors, that * 'the infallibility of a Council is not in the assembly of the Counsellors, nor in the Council of Bishops, but in the Pope alone;' and yet in the mean time the Popes themselves appear not in the Councils.

This Advertisement was very necessary, to the end that the Reader might know, that as by the authority of the Church, is understood the authority of the Pope; so by Traditions of the Church, nothing is understood but the ordinances made or approved by the Pope, for they subsist not but by his authority; and though they have passed through a Council, yet the Pope can change and abolish them, and institute

* *Bellar. lib. 4. de Roman. Pontifice, ca 2. Sect. videntur. Ipsam infallibilitatem non esse in cœtu consiliariorum, vel in concilio Episcoporum, sed in solo Pontifice.*

new in their stead, without waiting for a Council ; for should he have less authority over Traditions than over the holy Scripture, wherein he can alter the ordinances, and Institutions of our Lord ? He can dispense against the Apostle, should not he be able to dispense against a Council, or against the custom which hath authorised Tradition ? It is the same *Andradius* expressly teacheth, in the second book of his defence of the Tridentine Faith : ‘ * Those, saith he, err not ‘ who affirm that sometimes the Popes in their laws ‘ can dispense contrary to that of St. *Paul*, and the ‘ four first Councils,’ which are the universal Councils most ancient, of greatest authority, and which † *Pope Gregory the first* equalleth to the four *Evangelists*. *Pope Gelasius* speaks the same, for in his tom. of the bond of an Anathema, disputing against one of the four first Councils to wit, against that of *Chalcedon*, where there were six hundred and thirty Bishops, he urgeth thus ‘ ‡ The Apostolical Seat alone dissannulleth that ‘ which a Synodal Assembly thought to have usurped ‘ against Order.’ The subject of his choler against this so famous and honourable assembly was, for that in this Council is framed a Canon, ordaining that the Bishop of *Constantinople* should be equal to the Bishop of *Rome* in all things, and that he should have the same preheminences.

CHAP. XI. *Of what sort, how weak, and how uncertain the foundations are, whereon Traditions of the Romish Church are built ; and of the three maxims that serve for their defence and prop.*

THE Traditions of the Church of *Rome* are of so great a number, that a meer Catalogue of

* Liqueat minime eos errasse qui dicunt Romanos Pontifices posse nonnunquam in legibus dispensare a Paulo et a primis quatuor Conciliis.

† Greg. i. lib. i. Epist. 24.

‡ Quod refutavit sedes Apostolica habere non potuit firmitatem, & sola rescindi quod præter ordinem congregatio. Synodica putaverit usurpandum. them

them would furnish out a large Volume. The whole rabble of them hath these three maxims for their foundation.

1. That the Pope is successor to St. *Peter*, in the charge of Head of the universal Church.

2. Secondly, that the Pope cannot err in the Faith.

3. That the Apostles have not set down in writing all that they did teach by word of mouth.

He that will comprehend the nature of these maxims, shall know that they evert the Christian Faith, and consume all Religion into smoke; for if the maxims whereon all Papistry is founded, and all the body of *Romish* Traditions, be imaginary maxims and purely human, (not to give a worse phrase) it is impossible that the Religion which is built thereupon can have the least tittle of assurance.

1. The first maxim that layeth down 'the Pope to be Saint Peter's Successor, in the charge of head of the universal Church,' is destitute of all testimony of God's word; and our Adversaries to uphold it, produce nothing but human testimonies. Whence it followeth, that it is not an article of the Christian Faith, and that it cannot be believed for a certainty of Faith; for the Christian faith is grounded upon the word of God; 'Faith cometh by hearing, and hearing by the word of God, *Rom.* 10. 17.

But the Church of *Rome* giveth this maxim not only for an article of Faith, but also for a foundation of all the other articles of Faith, and of the whole Religion. For in the Church of *Rome* the Pope's Authority is planted to be a foundation of the Church, and of all the doctrine of salvation, to the very subjecting of the Scripture, (that is to say, the word of God) to his authority; and to cause that the authority of the Scripture depend upon the opinion of the Church of *Rome*; and all this by virtue of that pretended Succession to Saint *Peter*. Briefly, our Adversaries make all Christian Religion to hang upon this point; as *Bellarmin* acknowledgeth, at the
entrance

entrance of the Preface in his books of the Pope, speaking thus; ‘ * To say in word, when mention is made of the Pope’s Supremacy, the sum of all Christianity is at stake; for the question is, whether the Church ought to subsist any longer, or whether it must be dissolved and fall.’ Thereunto do all the Controversies refer, and all the traditions aim at the profit and greatness of the Pope; yet the same Cardinal at the 12th chapter of the second Book of the Pope, acknowledgeth, ‘ that the Scripture maketh no mention of the Pope’s Succession in the place of Saint *Peter*, and that this point is not *jure divino*.’ Nevertheless he affirmeth that this succession, though it be not *jure divino*, leaveth not to appertain to the Catholick Faith believeth, that Saint *Paul* had a Friar’s weed, though that were not *jure divino*, and that God had not commanded any thing to that purpose.

Hence it is manifest, that all the divine doctrine is founded upon a plain human Tradition, to wit, a Tradition unwritten, ‘ That God hath ordained the Pope of *Rome* for successor in the Primacy of Saint *Peter*.’ Thus you see Tradition grounded upon Tradition, that is, upon itself; and this infinite Mass of Traditions is founded upon a Tradition that is no more *jure divino*, than Saint *Paul*’s weed, whereof never was any divine testimony extant.

I will not at this time enter into proofs of the falsity of this matter, which we have handled in divers places, especially in my book that went before, and

* Et enim de qua re agitur cum de primatis Pontificis agitur? Brevisissime dicam, de summa rei christianæ, id enim quæritur, debeatne Ecclesia diutius consistere, an vero dissolvi & concidere. Observandum est tertio. licet forte non sit de jure divino, Romanum Pontificem ut Romanum Pontificem Petro succedere, tamen id ad fidem Catholicam pertinere. Non enim est idem aliquid esse de fide, et esse de jure divino. Nec enim de jure divino fuit ut Paulus haberet penulam; est tamen hoc ipsum de fide, Paulum habuisse penulam. Etsi autem Romanum Pontificem succedere Petro non habeatur expresse in scripturis, &c.

shewed the untruths by abundance of reason and authority drawn from antiquity. I say but this, that the antient Bishops of *Rome* were called Successors of Saint *Peter*, in the Bishoprick only of the City of *Rome*; but not in the Apostleship, nor in the government of the universal Church. Just as the Bishops of *Jerusalem* were called Successors of Saint *James*, and those of *Antioch* of Saint *Peter*, and those of *Ephesus* of Saint *Paul* and of Saint *John*; not in the Apostleship, but in the Bishoprick of the towns, wherein these Apostles had planted the Church. Our Adversaries produce not any example or passage of the antient Church, whereby it may appear, that ever the Bishops of *Rome*, attributed any authority to themselves, over the Churches that are out of the *Roman* Empire.

I say also, that when the Bishop of *Rome* was heretofore Successor of Saint *Peter*, in place of head of the Church, so it was that the heresies which infected this Seat (as our adversaries themselves do confess, and the Popes complain of it) and the Schisms which have rent it, (there having been two Popes at once, sometimes three at the same instant, prosecuting one the other to extremity, and calling one the other Antichrist) did long since break the chain of this Succession. In which Schisms ordinarily the most vicious and most cunning carried it; and he excluded his adversary, who had the favour of those Emperors and Kings, on whom the fortune of war did smile. This continued strain of Succession, not being possibly known, but by the multitude of Histories and Authors, both *Greek* and *Latin* (who very often jar among themselves, so far as not to agree upon the next Successors to Saint *Peter*) it is impossible that the people should know any thing in this Succession, or should have any assurance hereof, but by the testimony of those, who brag of it and live by it.

Moreover, our Adversaries do confess, that the Pope and Church of *Rome* may err in the question *de facto*. Now these questions, to wit, 'whether Saint *Peter* hath left the Bishop of *Rome* Successor
' of

66 *A learned Treatise of Traditions.*

‘ of his Apostleship, or of his Supremacy ; and whether this Succession hath not been interrupted by ‘ Schisms and heresies, are questions *de facto*,’ and consequently of the nature of those, wherein our adversaries hold, that the Church of *Rome* may err. And the proofs which our Adversaries bring forth are drawn, from books which themselves convince of falsity, and from such fragments as for the most part are suppositious.

I forbear to censure any further the certainty of *Romish* Traditions, seeing they are all founded upon one maxim, which is, a Tradition human, not upheld by any ordinance of God ; a Tradition which is not an article of the Christian Faith, yet at this time is put down for the ground of Faith ; a Tradition which is of the nature of those wherein our Adversaries confess, that the Church may err, a Tradition whereof the people can have no certainty nor knowledge, but by books, both *Greek* and *Latin* of infinite length, wherein they understand nothing, and by the testimony of those especially who propose it, that is to say, the Popes, who receiving not the Scripture for Judge call themselves supreme Judges and infallible in all controversies, more especially in that wherein is pleaded their succession, and their own proper authority and infallibility.

Now it is an easy matter to guess, at what the proceedings of the Enemy of our salvation do level. Their But and scope is to distil (as it were) all Religion into a vapour, and to make it depend upon presuppositions, not only vain and uncertain, but also false and imaginary ; as he that should bear up an obelisk upon a small feskue. When some demand, ‘ Wherefore is it behoveful to receive Traditions ?’ the answer is, ‘ because the Pope hath ordained it.’ Again, if it be demanded, ‘ Whence cometh this authority of the Pope ?’ It is answered, ‘ Because Saint ‘ *Peter* dying hath left the Bishop of *Rome* Successor of ‘ his Supremacy, over the Church of the whole ‘ world.’ Moreover, when it is asked, ‘ Can you ‘ produce

‘ produce any ordinance of God for this succession ;
‘ for this point being estated by you, for the founda-
‘ tion of the Church, and of all the Christian faith,
‘ it is not credible that God hath ordained nothing
‘ of it ?’ There they stand caught by the nose, not
uttering one syllable of the word of God, and do
confess, that this succession is not *jure divino*, nor by
the ordinance of God. Only the Popes will be
therein believed, and call themselves supreme and ab-
solute, in a case wherein they are so much interested,
and wherein it is disputed of their succession and au-
thority: Thus you may see all the *jus divinum* found-
ed upon a point which is not *jure divino* ; and all,
the divine doctrine founded upon human Tradition, yea
upon human Testimony, the most uncertain of all, for
the certainty of the Pope’s succession is founded upon
the Testimony and Authority of the Pope himself,
who is party in this cause, and who by this Tradition
ruleth and upholdeth his Empire.

Nay, they do worse, they make not only these
Traditions, but the very authority of the holy Scrip-
ture, to depend upon this Tradition. Let it be de-
manded, wherefore ought we to believe that God
hath created man after his own Image; that he hath
given his Law to *Moses* in two Tables, and that the
Son of God hath taken flesh in the Womb of the
blessed Virgin, and is dead for us ? It is answered,
that this is to be believed, because it is written in the
holy Scripture that God hath inspired his Prophets
and Apostles. * Again let it be asked, wherefore ought
the holy Scriptures to be believed, and why are we
obliged to put our faith therein ? The answer is,
‘ Because the Church of *Rome* hath so ordained it,
‘ which hath this authority by virtue of her succession

* Basiliensis Concilii appendice Ecclesia Romana sic loquitur :
Quod autem verum foret Christi Evangelium, quomodo scire pos-
setis, nisi illud vobis patefecissem ? Audistis nonnullos ex Aposto-
lis scripsisse Evangelia. Sed quoniam quatuor duntaxat approbavi,
illa ut Evangelia venerantur, alia respuuntur.

‘ in the Supremacy of Saint *Peter*. But upon this question, have you any Commandment from God; they answer, the holy Scripture indeed speaks nothing of it, but the Church of *Rome* is supreme Judge and hath more authority over us than the Scripture. Nevertheless, in this point it is disputed of the authority of the Church of *Rome*, wherein it is no reasonable thing that she should be judge, much less to assign her self judge above the Scripture.

Do but observe what becometh of all Christian Religion in the account of these Merchants. Their will is that God should be believed, because men ordained it, and that the divine truth should have no other foundation, than the evidence and authority of lying men, yea such as will be judges in their own cause, and who having invented a thousand Traditions (all tending to their profit) hold them all up by one Tradition alone, which hath no other foundation than their own authority. There is no such pernicious stratagem to pervert the Christian Religion, as to confound the things that are certain by uncertain proofs to plead human Tradition for their highest and concluding principle, and to order that the Christian Faith should have a maxim that is no article of Faith, and is upheld by no other authority than of those that publish it, and such as by this maxim enrich themselves, and build them up an Empire on the earth; yea all the Churches in the world (except the *Romish*) do reject this maxim, and laugh at this succession, as a story contradicted by all antiquity, and especially by all the Bishops of *Rome*; who whilst the *Roman* Empire was in flourishing estate, never inter-meddled in any affair beyond the limits of that Empire; as I have proved at large in my first Treatise.

The second maxim is of the same nature, and dependeth upon the first. Our Adversaries (to maintain all their Traditions) say that ‘ the Pope cannot err in the Faith,’ and that likewise, by vertue of the same succession; for they will have the Pope Successor not only of the power of Saint *Peter*, but also of his infallibility.

Now

Now if the Pope should be Successor of the Supremacy of Saint *Peter*, it followeth not thereupon that the Pope cannot err ; for he that is Successor of the charge of another, is not therefore successor of his virtue. The Doctors that have succeeded in the Chair of *Moses*, have often corrupted the Law of *Moses*, and have caused the people to depart out of the way, and to stumble at the Law, *Malach.* 2. 8. And the Scribes and Pharisees that were in the Chair of *Moses*, taught that Jesus Christ was a Seducer. And we have formerly seen divers Popes condemned for heresy and impiety by the Councils, and many Popes complaining of their Predecessors heresies. And seeing that our Adversaries confess that there have been multitudes of profane Popes, and of infamous life, it is hard to believe that he which is not Successor of the good life, and of the virtues of Saint *Peter*, can be Successor infallible of his purity in the Faith. For if the wicked doctrine of the Leaders of the Church bring in errors, their ungodly life bringeth in profaneness, and Atheism ; and as the Canon *Si Papa* hath it in the fortieth distinction, it casteth headlong innumerable troops of people into hell, it exposeth the Christian Religion unto scandal, and bringeth errors into the very Faith. It being the custom of lewd Pastors to change the doctrine, for the better accommodation of their vices, and to make it serve their avarice and ambition. Let Saint *Peter* preaching the Gospel be compared with the Pope that preacheth not at all ; Saint *Peter* going on barefoot, with the Pope carried upon Princes shoulders ; Saint *Peter* not suffering *Cornelius* to worship him, *Acts* 10. with the Pope expecting himself to be adored, and that Kings should kiss his feet ; † Saint *Peter* reprehending *Simon Magus* for holding the gift of God purchasable with money, *Act.* 8. 20. With the Pope draining so much money to himself by Absolutions, Dispensations, Indulgences, Annates, Archiepiscopal robes, &c. Saint *Peter* recommending chastity to women, 1 *Pet.* 3.

† Lib. Sacram. ceremon. sect. 5. c. 1 & 3.

With the Pope suffering whoredom, and establishing brothel-houses publickly at *Rome*; Saint *Peter* that was married, *Mark* 1. 30. with the Pope forbidding the Clergy to live in a State of Matrimony; Saint *Peter* who in his second Epistle, Chap. 1. exhorteth the faithful to be attentive to the word of the Prophets, with the Pope not allowing the reading of Scripture; Saint *Peter* writing to all the faithful, and commanding them to obey their Kings, 1 *Pet.* 2. 3, and 14. With the Pope exempting the Clergy from subjection to their Kings; Saint *Peter* making no mention in his Epistles of invocation of Saints, of adoration of Images, of Reliques, of Purgatory, of Indulgences, of the Treasure of the Church, of *Limbus*, of the Service in an unknown Tongue, of his Supremacy, nor usurping any title to himself, that was not common to the other Apostles, with the Pope, who teacheth all these things, and in his Bulls attributeth to himself such titles as Saint *Peter* never admitted of in his Epistles; then may it easily be conjectured what little modicum of assurance there is, that the Pope cannot degenerate from the purity of Saint *Peter*, nor be alienated from his doctrine.

And note, that although Saint *Peter* was exempted from error, by the continual assistance of the Spirit of God, which Jesus Christ had promised to the Apostles, nevertheless neither he, nor any Apostle used this arrogant language, vaunting of their impossibility to err. As the Pope is the only Christian Prelate which maketh himself to be called God, so is he the only Creature which qualifyeth himself with Infallibility, to the end to make him resemble God. Imitating herein the false Doctors who taught the *Jews* to say, ' That the Law shall not perish from the Priest, ' nor the Council from the Wise, nor the Word from ' the Prophet.

It is not requisite to prove this maxim any further, • 'That the Bishop of *Rome* cannot err in the Faith,' to be false and contradicted (in the experience of so many ages) by so many holy Doctors, who have so often condemned the Bishops of *Rome*; by so many Councils, damning the *Romish* Church, and the Bishop of *Rome* for error and heresy; by the testimony of numbers of our adversaries, who reject this maxim; and by the confession of the Popes themselves. This hath been amply proved in my first Treatise.

Upon which so false a maxim, are grounded all Traditions of the Church of *Rome*, as a multitude of flies sitting upon a floating plank; or a number of Chymeras hanging at a Spiders thread, which breaketh at a blast. It is their plaister for all evil. They make new Articles of Faith most gainful to his Holiness; Idolatry, Merchandise, Tyranny, Corruption of the benefit and nature of Jesus Christ is established. And in conclusion they pay us with this maxim, that the Church cannot err; and by the Church they understand the *Romish*; and by the *Romish* Church the Pope of *Rome*. Thus the *Romish* Church forbiddeth all sorts of errors by an error, in saying, *I cannot err*, supplying with presumption that which is wanting in reason. She is exempted from giving reason of her doctrine, for she herself judgeth that she hath reason. Such an error is the worst of all; for by this means a man becometh Judge of the Word of God, and maketh Religion to depend upon his will. And he that saith *I cannot err*, will never reform his error, nor subject himself to any rule; for he believeth himself to be rule. How shall he be raised up, who believeth he cannot fall?

The third Maxim whereon our adversaries ground their Traditions, hath no more certainty, than the other two precedent. They presuppose without proof, that 'Jesus Christ and the Apostles have spoken many things which they did not commit to writing.' Upon this presupposition they build another, the most inconsiderate and unreasonable that can be. For they would have it believed, that those things which the Apostles

Apostles did not set down in writing, are the Traditions of the Romish Church at this time ; and therefore conclude, that when Jesus Christ spoke severally and apart to his Disciples, he conferred with them about the service of Images, and adoration of Reliques, about Indulgences and Superabundant satisfactions of the Saints, which the Pope ought to lock up in his Treasury ; about Invocation of Saints, about the crowning of his Mother in the dignity of Queen of Heaven, and of the Angels ; about private Masses, the Communion under one kind, blessed Beads, and *Agnus Dei*, &c. This is a daring conjecture, whereon if the faith of the faithful be founded, all Religion shall consist of supposition : and the Pope shall have good recreation to invent Traditions which shall turn to his profit ; for such conjectures are taken for Oracles, and laid down for a foundation of the Christian faith.

But they are ashamed of this, and contradict themselves : For knowing that these Traditions are new Inventions, they speak freely that neither Christ nor the Apostles have taught all, either by mouth or by writing, and that the Popes from time to time have added many doctrines essential and necessary, reserving to themselves the power of altering that which God hath commanded in the Scripture, of adding to the Creed, of dispensing against the Apostle, and of establishing new Articles of faith, as we have shewed by multitudes of proofs, and by the practice of the Church of Rome. So as now we are not to consider what doctrines have been taught from the mouth of the Apostles, but it is endeavoured to make us receive all the Traditions which the Popes have added, not only to the Scriptures, but also to the preaching of the Apostles, for inviolable laws and infallible rules.

Our adversaries then come back to this, that the Church of Rome cannot err in her Traditions, for she cannot err in this Tradition, that *she cannot err*. They would have us believe the Tradition of the Romish

mish Church, because the Tradition of that Church hath so ordained it. So as this third Maxim leadeth us back to the second, which holdeth, that *the Pope cannot err*: and this Maxim that the Pope cannot err, leadeth us to the first, that is to say, to the Succession of St. *Peter*, (whereof God ordained nothing) from whence they have made this infallibility to spring forth.

It is lamentable to hear, how they speak of the antiquity of their Traditions, yea, when they be fresh and modern. They heard their fathers say, that they heard from others, and they again from others, that the Apostles have taught these things by mouth only, and did disperse them amongst some few. Thus they make a brittle cord which bindeth not the consciences, and their belief striving to rove back through fifteen or sixteen ages, wherein they see not one jot, is lost in the way; instead of beginning at the fountain, to wit, at Jesus Christ and his Apostles, and to learn in their writings that which they have taught: For, a Commandment of the Lord, or of the Apostles, had in one word freed them from all doubt and difficulty.

CHAP. XII. *That our Adversaries alledging the Scripture do contradict themselves, and alledge Scripture for Traditions in general without touching the particulars, wherein they find the Scripture contrary.*

IT is the property of lying to say and unsay, involving it self in contradictions. Our adversaries build the authority of the Scripture upon the Tradition of the Church: And then contradicting themselves, they labour to ground Tradition upon the testimony of Scripture.

Their custom is to alledge Scripture, not to defend every one of their Traditions in particular; but they endeavour to prove in general, that the Scripture speaketh of Traditions, and approveth
E them.

them. Presupposing without proof, that the Traditions whereof the Scripture maketh mention, are those which in our times are received by the Church of Rome, and whereof the body of Papistry is compounded.

And herein they do wisely. For what should they find in the Scripture, that may be of use to uphold so many new inventions? unless perhaps they would ground the abridgment of the Cup upon the words of our Saviour, * *Drink ye all of it.* And upon the words of St. Paul writing to the people of Corinth. † *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* As likewise, *We are all partakers of one and the same Bread, and one and the same Cup,* according to the vulgar translation.

Or they would ground the single life of Priests and Bishops upon the Apostle's Commandment, wherein he chargeth ||| *a Bishop to be husband of one wife, having his children in subjection with all gravity:* as also, || *If they cannot contain, let them marry: for it is better to marry than to burn.*

Or Invocation of Saints, upon the words of Solomon, that § *God only knoweth the hearts of men.* And upon those of St. Paul, ‡ *How shall they call upon him in whom they have not believed?* And upon those words of Jesus Christ, *When ye pray, say, Our Father which art in Heaven, &c.* Luke, 11. 2.

Or private Masses and without Communicants, upon this reason that St. Paul calleth the holy Supper †† *A Communion.* And upon this that Jesus Christ giving bread to his disciples, hath said, *Take, eat:* for in their solitary Masses, no man assisteth, to whom the Priest may say, *Take.*

* Matth. 26. 27.

† 1 Cor. 11. 28. & chap. 10. 17.

||| 1 Tim. 3. ver. 2. & 4.

|| 1 Cor. 7. 9.

§ 2 Chro. 6 30.

‡ Rom. 10. 14.

†† 1 Cor.

10. 16.

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Or the power of the Pope to depose Kings, and to make them kiss his feet, upon these sentences of the Apostles, * *Fear God, Honour the King*: and upon this, † *Let every man be subject to superior powers*: and upon the example of Jesus Christ, who payed tribute, and washed his Apostles feet.

Or Service and Prayers in a strange language, upon that which the Apostle speaketh || *Except you utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the Air.* And, *I had rather speak in the Church five words with my understanding, than ten thousand in an unknown tongue.*

Or difference of meats, upon that which the Apostle saith: § *If any of them that believe not, invite you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake.* And upon that which the same Apostle calleth the instructions of those that said, (*touch not, taste not, handle not,*) human Commandments and doctrines, although they were made for devotion, and to subdue the flesh, as he hath it in the 2 chap. to the *Colos.* 21. 22. 23.

Or merit of works of condignity as they are called, or of equivalence and congruity, upon the words of our Saviour, ‡ *When you shall have done all that is commanded you, say, we are unprofitable servants.*

Or works of supererogation not commanded, upon the sum of the Law, which enjoyneth to love God with all the heart, and with all the strength. For in these words is commanded all the good that man can do, and upon that where St. Paul in the 4 to the *Phil.* 8. chargeth us to addict our selves to all things commendable and virtuous, whereupon it followeth that if the works of supererogation are virtuous and praise worthy, they are commanded; and upon this that the perfection of

* 1 Pet. 2. 17.
14. 9. & 19.

† Rom. 13. 1.
§ 1 Cor. 10. 27.

|| 1 Cor.
‡ Luke 17. 10.
the

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the Angels doth consist in obeying the Commandment of God, *Psal.* 103. 20. and not to do more than he hath commanded.

Or borrowed satisfactions, upon that which the Apostle testifieth, that every man shall carry his own burthen, *Galat.* 6. 5. and that every man shall receive his own proper reward, according to his own labour. *1 Cor.* 3. 8.

Or offerings of Priests, in making sacrifices for the living and the dead, upon that which Jesus Christ hath said, *Do this in remembrance of me* : which is the place for proof thereof, that the Council of Trent in the 22 Session will have to be received of every man under pain of an *Anathema*.

Or festival play days, upon the commandment of God speaking : * *Six days shalt thou labour*.

Or the power of the Pope to set at liberty under ground, and to give Indulgences to the dead, upon that which Jesus Christ sayth, † *Whatsoever ye shall bind and loose on earth, &c.*

Or cases reserved to the Pope, upon the words of our Saviour uttered to all the Apostles, || *Whose sins soever ye shall pardon they shall be pardoned*.

Or images of the Almighty upon that which God discoursing to the People of Israel, giveth the reason why in speaking to them from Heaven he suffered none to see any image or resemblance : § *For fear* (saith he) *Lest ye might forget the Covenant which he made with you, and make you a graven image, or the likeness of any thing male or female*.

Or establishing of brothel-houses at Rome by the authority of his holiness, upon the commandment, ‡ *Thou shalt not commit adultery*.

Or the doctrine of the Council of Trent, affirming in the fifth Session that covetousness is no sin, upon the law of God, speaking, ** *Thou shalt not*

* *Exod.* 20. 9.

† *Matth.* 18. 18.

|| *John* 20. 21.

§ *Deut.* 4. 23.

‡ *Deut.* 4. 13.

** *Deut.* 5. 21.

covet:

covet : And upon the testimony of the Apostle, saying, that he hath learnt out of the law, that ||| *covetousness is sin.*

Or forbidding the People to read the Scripture, upon that which is written in the *Apocal.* †† *Blessed is he that readeth, and they that hear the words of this prophecy* ; and upon the example of †† *the People of Berea who searched the Scriptures daily* ; and upon the commandment made to * *Kings, to read carefully the book of the law of God.*

Or swearing by reliques, upon the commandment of God : † *Thou shalt fear the Eternal, and swear by his name.*

Or Purgatory, upon that which the Lord said unto the thief upon the Cross : † *Thou shalt be with me this day in Paradise* ; and upon the example of || *Lazarus*, whose soul was carried by the Angels into *Abraham's* bosom immediately after his death ; and upon the Apostle *St. John*, speaking, § *That the blood of Jesus Christ purgeth us from all sin.*

Or the sacrifice of the body of Jesus Christ in the Mass, upon that which the Apostle to the Hebrews (speaking of the sacrifice of the death of Jesus Christ made upon the Cross) declareth, that §§ *We are sanctified through the offering of the body of Jesus Christ once for all.* And that † *Jesus Christ offereth not himself often* : For as it is ordained for all men to dye once, so Christ hath been offered once to take away our sins, making the sacrifice of Jesus Christ no more reiterable than the death of men.

Without all doubt if contrariety to the Scripture can give authority to the Romish Traditions, these Traditions which I have specified, ought to be of great authority.

Yea to sum up all, our adversaries are too licentious

Rom. 7. 7.	†† Apoc. 1. 3.	†† Acts 17. 11.
* Deut. 17. 18.	† Deut. 10. 20.	† Luke 23. 43.
Luke 17. 22.	§. 1 John 1. 7.	§§ Heb. 10. 10.
& 14.	*† Heb. 9. 25. & 26.	

and rash in their conjectures, and I cannot conceive that they believe it themselves, when they would have us to believe, that Jesus Christ speaking in private with his Disciples, did confer about the service of Images, and great Pardons to be made by the Pope, of Chaplets, and Blessed-beads, of lessening the torment of Souls in Purgatory by Masses and Indulgences, &c. To what may this tend but to expose Jesus Christ to laughter? or to delight themselves in feigning matters without proof? And to allure those that will be deluded, to believe things that are incredible? For such kind of presuppositions work their effect, according as he is awed that propoundeth them.

CHAP. XIII. *That our adversaries to distinguish the good Traditions from the bad, do give us a Plea wherein they wholly convict themselves.*

TO discern the good Traditions from the bad, our adversaries lay down certain Pleas which we hold fit to have strictly examined. They say that the Traditions ought to be both received and believed to be divine, which have always been approved by the universal Church, as *Vincentius Lyrinensis* confirmeth it, allowing that to be received for truth which hath ever been believed wholly and by all, and *St. Augustin* in his *Epistle*, 118. * ‘If the Church throughout the world observe any thing, it is a distracted impudence to dispute whether it ought to be so or no;’ and in his 4 Book against the *Donatists* Chapter 4. † ‘That which the universal Church holdeth, and hath not been instituted by Councils, but ever maintained, is to be believed in all just

* Si quid horum tota per orbem frequentat Ecclesia, hoc quin ita faciendum sit disputare insolentissimæ insanix est.

† Quod universa tenet Ecclesia, nec Conciliis, institutum, sed semper retentum, non nisi autoritate Apostolica traditum certissime creditur.

‘ reason,

• reason, not to have been ordained by other power
• than the Apostolique Authority.’

Now though these passages of Saint *Augustine* be unseasonably alledged, because they speak of Customs not necessary to salvation, and indifferent in their nature, or of opinions without the knowledge whereof a man may be saved, as we shall hereafter discover ; yet I say that by this Plea, the Traditions of the Church of *Rome* do fall to the ground, and are not currant or receivable ; for it is easy to prove, that they have not been received from the beginning by the Catholick Church.

How is it that Purgatory (which is by interpretation, a subterranean fire, where the souls of the faithful are purged by torment) could be believed in the antient Church, seeing that a great part of the Fathers did believe, that the souls could not be tormented without the bodies ? And that the Mass prayeth for souls that sleep in a peaceable rest ? It being a clear case that when this piece was patched to the Canon of the Mass, the Church of *Rome* did not believe that the souls of the faithful were tortured in a fire. Pope *Gregory* the I. in his *Dialogues*, seateth Purgatory in the smoke of Baths, and in the wind ; for this underground fire was not yet devised : and yet this time was so far advanced as to the year 590, of our Lord.

Invocation of Saints was unknown under the three first ages of the Christian Church, and more than half of the fourth. Cardinal *Bella.* in his third book of worshipping Saints, Chap. 9. saith, that ‘ † When the holy Scriptures were written, the custom ‘ was not yet to make vows to Saints.’ Which is as much as to say in plain Terms, that about the Apostles time, Saints were not called on, nor did the

† §. *Præterea.* Cùm scriberentur scripturæ sanctæ, nondum cœperat usus vovendi sanctis.

Apostles (who survived the Virgin *Mary*) address their vows unto her. And Cardinal *Perron* § (to whom this commendation is due, to be the best versed in the study of the Fathers) confesseth freely, that in the Authors nearest approaching to the Apostles time, there appeareth no trace of this custom of invoking Saints. Yea, he acknowledgeth that then when Saint *Augustin* wrote, (which was some 420 years after the birth of our Saviour) the doctrine of those which hold that the Saints know not the occurrences of things acted here below, was not condemned, and that the Church had not yet made a decision thereupon; and indeed all that our Adversaries alledge out of the Fathers of the three first ages, and more than half the fourth upon this question, are passages, serving to prove that the Saints pray for us, which is a point that willingly we condescend unto; but not to prove it behoveful for us to invoke the Saints, nor to allow them a religious service.

The approbation of the Books of *Maccabees* (amongst other books divine and canonical) is inserted by our Adversaries, in their unwritten Traditions. Yet this is not a Tradition received from the beginning by all the Catholick Church; * the Council of *Laodicea* rejecteth them; and *Meliton* Bishop of *Sardius*, near the time of the Apostles, and *Origen*, and *Tertullian*, and *Eusebius*, and *Athanasius*, and *Cyril* of *Jerusalem*, and *Hilary* and *Gregory* of *Nazianzen*,

§ *Du Perron contre de la Roy, Grand Bretagne.* page 1009. Et quat aux auteurs plus proches du siecle Apostolique, encore qu'il ne s'y trouve pas de vestiges de ceste coustume, &c. page 994. Quelques particuliers croyoient que les ames des fideles n'avoient point la vision de Dieu avant le jugement final, &c. L'Eglise n'avoit point encore prononcé la decision la dessus.

* Le Concile de Laodica Can. 58. Meliton allegué par Eusebe au. 5. lib. de son histoire chap. 24. Origine sur le premier Ps allegué par Euseb. lib. 6. cap. 24. Tertull. au 4. livre de ses. Carmes. Eusebe Chron. Olymp. 116 Cyrillus Catechesi quarta. Athanas. Epist. 39. & Synopf. Nazianz. Carmin. Epiph. de mensuris et ponderibus. Hilar. prologo Psalmodum.

and

and *Amphilochius*, Bishop of *Iconia*, and *Epiphanius* Bishop of *Salamine*, and *Philastrius*, Bishop of *Bresse*; and Saint *Jerom* in *Prologo Galeato*, and in his Preface upon the Books of *Solomon*, and *Ruffin* upon the Lord's Prayer all of these were persons remarkable in the third and fourth ages. Yea, and Pope *Gregory* the First, who wrote near upon the End of the fifth age in the 19th of his morals, chap. 17. as we have proved elsewhere in ample manner; wherefore, this is no Tradition received wholly and at all times by the Church universal.

By this very Plea the *Romish* Indulgences ought to be rejected, the which Indulgences I understand to be a Tradition, wherewith the Pope heapeth up the superfluity of the satisfactions of Jesus Christ and the Saints, to the treasure of the Church, and converteth them to payment for others by his Indulgences, which he hoardeth in certain Churches of *Rome*, and causeth that the people from all parts repair thither to purchase pardons. I say that these Indulgences are new, and that neither the Apostles nor their Disciples did convert the superabundance of the sufferings of *Abraham*, or of Saint *John the Baptist*, or of the Virgin *Mary* to payment for others, and kept no Treasury to hold the superabounding satisfactions of the Saints, and gave no pardons of one or two hundred thousand years, as the Pope doth, and that these Indulgences have been altogether unknown in the first ages of the Christian Church, by the plain confession of our Adversaries. Cardinal *Cajetan* in the second Chapter of his Treatise of Indulgences, hath these words; ' † if we could have any certainty concerning the original

† De ortu Indulgentiarum si certitudo habere posset, veritati indagandæ opem ferret. Verum quia nulla sacræ Scripturæ, nulla priscorum Doctorum Græcorum aut Latinorum autoritas scripta hanc ad nostram deduxit notitiam, sed hoc solum á trecentis annis scripturæ commendatum & de vetustis Patribus, &c. Gabriel Biel Lect. 57. Dicendum quod ante tempora B. Gregorii modicus vel nullus fuit

ginal of Indulgences, it would help us much in the disquisition of the truth; but we have not by writing, any authority, either of the holy Scripture, or of antient Doctors, *Greek* or *Latin*, that affordeth us the least knowledge thereof.' *Gabriel Biel* Lect. 57, upon the Canon of the Mass, 'We must confess that before the time of *Gregory* (that is to say in the six first ages) the use of Indulgences was very little or none at all; but now the practice of them is grown frequent, for without doubt the Church hath the Spirit of Christ her Spouse, and therefore erreth not.' *Navarrus* the Pope's Penetentiary, 'what is the cause that among the Antients, so little mention is made of Indulgences, and amongst the modern they are in such use? *John* of *Rocheſter*, most holy and reverend for his dignity of Bishop and Cardinal, hath taught us the reason, saying, that the explicit Faith, whether it be of Purgatory, or of Indulgences, was not so necessary in the primitive Church as now.' And a little after: 'Whilst there was no heed taken to Purgatory, no man enquired after *Romiſh* Indulgences, because thereupon dependeth the property and worth of them.'

Antony Archbishop of *Florence* (whom the Pope canonized for a Saint) speaketh to the same purpose,

usus Indulgentiarum. Nunc autem crebrescit earum usus, quia sine dubio Ecclesia habens spiritum sponsi sui, Christi, et ideo non errans, &c. *Navarrus* Comment. de *Jobel* et Indulg. pag. 545. Quare autem apud antiquos tam rara, & apud recentiores tam frequens sit Indulgentiarum mentio, docuit ille vir sanctissimus, &c. *Johannis* *Roffensis* cuius ea de re verborum summa est; Quod non certo constat à quo primum tradi cœperint, &c. Quod multa de Evangeliiis et aliis scripturis nunc sunt excusa luculentius & intellectu perspicacius quam fuerunt olim. Quod nemo jam dubitat orthodoxus an Purgatorium sit, de quo tamen apud priscos illos nulla vel quam rarissima fiebat mentio. Quod non fuit tam necessaria sive Purgatorii sive Indulgentiarum fides explicita in primitiva ecclesia atque nunc est, &c. *Anton.* *Summa* S. Theolog. part. 1. Tit. 10. c. 3. de Indul. fol. 202. Venetiis ann. 1582.

‘ Touching

‘ Touching Indulgences we have nothing expressly
‘ recited in holy Scripture, although the saying
‘ of the Apostle be alledged upon this subject, 1 Cor.
‘ *If I have pardoned any thing, I have done it for*
‘ *your sake, in the person of Christ.* Nor are found
‘ at all in the writings of the antient Doctors, but
‘ of the modern.’ It is therefore no small abuse
to place Indulgences amongst Apostolick Traditions.

Of the same rank is that Tradition which excludeth
the people from the communion of the cup, it is a modern
tradition, and forged *de novo*, concerning the which
we have the confession of the Council of *Constance*,
held in the year 1416, which is the first Council that
ever made the abridgment of the cup to pass with legal
authority, mark the words, ‘ Though in the primitive
Church this Sacrament was received by the
‘ Faithful under both kinds, yet this custom was introduced
‘ with good reason, that it should be taken
‘ in both kinds by those that consecrate, but by the
‘ *Laicks* under the *species* of bread only.’ And the
Council of *Basil* in the 30th Session; ‘ The *Laicks* are
‘ not bound by the Commandment of our Lord, to receive
‘ the Sacrament under both kinds. These Councils do
acknowledge that God’s Commandment, and the custom
of the antient Church, is to give both kinds to the
people, but they will not suffer the Church to be
obliged to this Commandment, and when our adversaries
endeavour to defend themselves in this point by
antiquity, they vouch examples of some sick persons
receiving but in one kind, or of some that could not
taste or endure wine, or of some superstitious people,
who would carry the consecrated bread from the
Church home to their houses, and there lock it up in
coffers; but they bring no prohibition of giving the
cup to the *Laicks*, nor any example of any antient
Church, which hath celebrated the holy Sacrament in
the assembly of the faithful, without offering the
cup to the Communicants; nor any example of denial
to administer the cup to the people; yet this is the
point

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point of difference, and which is now in controversy It was upon this abridgment of the cup, that Cardina *Perron* and Jesuit *Vasquez* formerly told us, that the Church was able to change the institution of our Lord, and the commandment of the Apostle.

|| As for painting God and representing the Trinity in stone or in wood, this Tradition hath not been received by all, nor at all times, and consequently is neither divine nor Apostolick, I could produce multitudes of passages of Antients that condemn this abuse, but for the present, the testimony of Pope *Gregory* the second, and Cardinal *Baronius* shall suffice. This Cardinal in the year 726 of his annals, citeth an Epistle of the same *Gregory*, wherein are found these words; 'Why do not we place before our eyes; and set forth in painting the Father of our Lord Jesus Christ? It is because we know not what he is, and the nature of God cannot be painted or brought in sight.' Upon which words *Baronius* noted this saying, in the Margin, '* Afterwards it came by custom into the Church, that God the father and the Holy Ghost were painted,' this is therefore new, and hath not been received by all and at all times in the Catholick Church.

The service of Images was so generally unknown in the primitive Church of the three first ages, that the very trades of painting and graving were execrable amongst the Christians. *Tertullian* reproacheth *Hermogenes* his trade of painting as a thing infamous. *Clemens Alexandrinus* in his doctrinal, and *Justin Martyr* against *Tryphon* speak of these trades, as of unlawful Arts.

The power of Popes to depose Kings, and give and take Kingdoms, is yet of a fresh date, and there is not found any rule for it, nor example, nor the

|| 6. Images of God.

* Postea usu venit, ut pingatur in Ecclesia Deus Pater et Spiritus sanctus.

least sign of footing in all antiquity. *Perron* in his Oration pronounced before the States of *Paris* the 15th of *Jan.* 1615. could not yield one example for the five first ages, and those which he alledgeth before the year 1076. are all either false or useless. *Gregory* the seventh in the year 1076. pronouncing sentence of deposition against the Emperor *Henry* the 4. enterprised a thing without example, which also turned to his confusion. Cardinal *Bellarmin* disputing this same question against *Barkley*, perceiving himself destitute of all testimony of antiquity, hath recourse to the authority of the Church of the latter ages, saying: * 'He judgeth not rightly of the Church of Christ, who receiveth nothing but that which he readeth, to have been expressly written or done in the ancient Church, as if the Church of this latter time had ceased to be a Church, or had not the faculty of unfolding and declaring, yea of establishing, and commanding things appertaining to the Faith and manners of Christians.' In brief, this usurpation is not a Tradition received by all, and in all time, nor could be at that time practised, when the Christian Emperors deposed Popes, and made them prisoners, and punished them with death, and took of them a sum of money for their reintegration in the Bishoprick, as may be seen in the 123. Nov. of *Justinian*, chap. 3.

† And how can the Canon of the Mass be an Apostolique Tradition, when the persons therein named were after the Apostles time, more than two hundred years? namely *Cosmus* and *Damian*, who suffered martyrdom in the year of our Lord, 285. § likewise we

* *Bellarmin.* in *Barkl.* cap. 3. Non rectè de Ecclesia Christi sentit, qui nihil admittit, nisi quod expressè in veteri Ecclesia scriptum aut factum esse legitur. Quasi Ecclesia posterioris temporis aut defuerit esse Ecclesia, aut facultatem non habeat explicandi et declarandi constituendi etiam et jubendi quæ ad fidem & mores Christianos pertinent.

§ Voyez. les livres des mysteres de la Masse de *Innocent* 3. Et *Platine* en la vie de *Sexte* 1. Et de Pontifical de *Damas*.

could produce many authors amongst our adversaries, who affirm that this Pope and that Pope have added such and such a parcel to the Mass, and yet the whole Canon of the Mass is contrary both to Purgatory, to the Merit of Works, and to Transubstantiation; for in the Canons of the Mass the Priest prayeth for the souls *that sleep in peaceable rest and Tranquillity*, and not for those that are tormented in a fire, and craveth at God's hands * *that he will not weigh our merits, but that he will grant us pardon*, and holding the consecrated host, saith, † *These are the good things which God always createth, sanctifieth, and blesteth, offering them through Jesus Christ*, ‡ and humbly beseecheth that God would as freely accept of these gifts and presents, as of the Calf or Lamb offered by *Abel*, of all this there is nothing but may sort well and agree with Jesus Christ, and true it is that the Mass being punctually considered, appeacheth and condemneth the *Romish Church* of this time, and (as now it is,) must be far differing from that of heretofore; for *Gregory* the first, in the 63. Epistle of his 7. book affirmeth, that the Apostles did consecrate the Eucharist with only the Lord's prayer.

As for Monastical profession, it can neither be a Divine nor Apostolical Tradition, nor believed always by all, for *Paul* the Hermit was the first of that calling, and made no disciples at all, but died in the year of our Lord 343. Particularly in the Church of *Rome*, this profession was neither seen nor practised, until about the year of our Lord 370. for this is the time whereof Saint *Hierom* speaketh, in his Epitaph of *Marcella*, 'No Women (saith he) of great parentage knew yet at *Rome* what this Monacal profession did mean, nor durst take this name, which was so vile

* Canon Missæ. Non æstimator meriti, sed veniæ largitor.

† Per quem hæc omnia Domine semper bona creas, sanctificas, benedicis.

‡ Supra quæ (domine) propitio ac sereno vultu respicere digneris et accepta habeat sicut accepta habere dignatus es munera pueri tui justi Abel.

‘ and ignominious amongst the people, because of
‘ the novelty of the thing, as then it was esteemed.’
moreover the Monks of that time were of a far different
condition from these of this our time.

In sum, (not to run over all the traditions of the
Romish Church,) I maintain that in the four first ages
(I could descend a little lower) no antient Church can
be shewn unto us, which hath approved, 1. The Mas-
ses without Communicants. 2. The images of the
Trinity. 3. Or that hath made mention of the trea-
sure of *Romish* Indulgences. 4. Or that hath forbidden
the people to read the sacred Scripture. 5. Or that
hath deprived the people of the Communion of the
Cup. 6. Or that hath rendered any religious service
to Images. 7. Or that hath instructed the people to
pray to God in a tongue not understood by him that
prayeth. 8. Or that hath called the Virgin *Mary*
Queen of Heaven and Lady of the world. 9. Or
that hath believed the *Limbus* for little infants. 10.
Or that hath taught, that the Pope can give and take
kingdoms. 11. Or that the Pope can canonize Saints,
and free souls out of Purgatory, I could rehearse ma-
ny more if need were.

Pope *Martin* in his Canon *Si quis Presbyter* the 30.
Dist. ordaineth for an Apostolical Tradition, the pro-
hibition of kneeling at Prayer, between the Paschal
and Pentecost; yet doth it well appear in the 20. of
the *Acts* ver. 36. and in the 21. ver. the 5. that Saint
Paul and the faithful with him, humbled themselves
upon their knees at that time, whereupon *Baronius*
in his Annals, reprehendeth this Pope for having cele-
brated the Pentecost *nequaquam Christiano more*, not af-
ter a Christian fashion, *Ann.* 58. *Sect.* 102. but if
this custom be an Apostolick Tradition, why doth not
the Church of *Rome* continue the practise thereof?

CHAP. XIV. *A proof of the same, by the Traditions which our adversaries do suppose to be the most antient and best grounded in antiquity.*

TO the end it may not be said, that for our advantage, we pick out their most modern Traditions, and least countenanced with antiquity. I will insist upon three, wherein our adversaries take themselves to stand upon surest ground, and labour to overwhelm us with texts and places out of the Fathers; the first is prayer for the dead, secondly Lent, thirdly single life of the Clergy.

For the first, I say that prayers for the Dead, which the *Romish* Church doth exercise, and are made for the Comfort of Souls in Purgatory, are so modern as not to have any mention or trace of them in all antiquity. For we have already expressed, and will further demonstrate in its proper place, that the ancient Christians prayed for the dead, sleeping in a peaceable repose, and kept in hidden receptacles, expecting the Resurrection, praying likewise that the dead should rise again to salvation, or that they should be raised at a better hour than others, or that the fire at the last day of judgment should burn them more superficially and sparingly, but for a prayer to ease and mitigate a burning soul in the fire of Purgatory, there is not any found in all antiquity: yea, in all the prayers of the Church of *Rome*, which are found in the Mass for the dead, there is not so much as any whispering of Purgatory; and yet the Canon of the Mass prayeth for the souls that sleep in peaceable quietness: and at this day the Greek and Oriental Churches pray for the dead, and deny Purgatory. The second book of the *Maccabees* at the 12. c. wisheth us to pray for the dead, having respect to the resurrection, saying likewise that to pray otherwise than thus, were trifling and dotage; briefly, I say that the prayers which the antient

ient Christians did make for the dead, are utterly abolished in the Church of *Rome*; and that he who should pray at this time for the dead, after the manner of the ancient Church, shall be branded for an Heretick, and not escape the Inquisition, for such kind of prayers would not be gainful to the *Romish* Clergy; and the power of the Pope (not long since invented) * to give Indulgences to the dead, (and condemned by Pope *Gelasius*,) should vanish by such prayers, and the traffick therein should be dissolved.

Secondly, Lent, (that is to say, the custom of not eating flesh, nor eggs for six and forty days before *Easter*) is not a tradition received into the Church from the beginning; indeed the word *Quadragesima* is found oftentimes in the Fathers of the fourth and fifth ages: but in the pure and unsuspected writings of the Fathers of the three first ages, I never met with it, and we must note that this word (to take it originally) did signify a fast of forty hours before *Easter*, which observation the ancient Christians grounded upon that which Jesus Christ spoke in the 9. of Saint *Matthew*, *They shall fast when the Spouse shall be taken from them.* Now the spouse, to wit, Jesus Christ was taken from his Disciples for forty hours: for there are just so many hours from the time that he was nailed to the Cross unto his resurrection. Nevertheless the customs did forthwith vary, some fasting two days, some three, some five, but though the custom did alter, yet the ancient name did still remain, and according as the observation hereof did increase, so in conclusion, this Fast of forty hours is become by little and little a Fast of forty days, whereof every one among the people did fast his day, according as he saw good, except the Sabbath days: for to fast on Gods day was judged a crime, the Spouse being rendred

* *Gelasius Commonitorio ad Faustum.* Super terram (inquit) nam in hac legatione defunctum nunquam dixit absolvi.

to the Church on that day by his resurrection. * There was none but the Church of *Rome* that fasted on *Saturdays*, whereof also it was condemned by the sixth general Council at the 55. Canon: yea at *Milan* which is near *Rome*, they fasted not on *Saturdays*, as Saint *Augustin* testifieth in his 118. Epistle.

Thirdly, single life of Priests and Bishops cannot be an Apostolical Tradition, because it was not practised at the time of the Apostles, nor many ages after them. But having spoken of this elsewhere at large, I will content myself for the present, with the testimony of the two most famous Cardinals of this age, *Baronius*, and *Perron*. || *Baronius* in the 58. year of his Annals acknowledgeth, that married men were received to the function of Bishop at the Apostles time, whereof he alledgeth divers cautes, and namely amongst the rest, the scarcity of unmarried men, especially in *Crete*. § And *Perron* affirmeth, that this permission lasted until the time of *Constantine*, that is to say, during the three first ages. But if he would have confessed the whole truth, he had acknowledged that in the Greek Churches, never was any time when Priests were not married, yea they so continue to this very day. And in the 13. Canon of the sixth general Council, called at the Imperial Palace of Constantinople, doth formally condemn the Church of *Rome* upon this subject. *Esius* Doctor and Professor at *Doway*, in his Commentary upon this passage of the Apostle 1 *Tim.* 3. *Let the Bishop be husband of one wife*, speaketh thus: † We must confess that the Apostle suffereth us to chuse

* Pay prouvé tout ce la par multitude de passages au 7. livre contre le Cardinal du Perron en la 5. contraverse cap. 6. 7. et 8.

|| Bar. Ann. 58. §. 14.

§ Du Perron contre le Roy de la grand Bretagne pag. 312. A cause respondrons nous, de la rareté des personnes mariees lors de la naissance de l'Eglise, &c. Mais depuis comme l'Empereur Constantin, &c.

† Fatendum est Apostolum permittere ut in Episcopum elegatur qui uxorem habeat; verum id pro tempore, propter paucitatem eorum qui et cælibes essent, & ad Episcopatum idonei.

* a Bish.

• a Bishop that is married to one wife : but he teacheth
• this according to the time, because of the fewness of
• unmarried men, and of such as were fit for the functi-
• on of a Bishop.' Therefore this Tradition claimeth
not the Apostles to be the Authors of it, and conse-
quently is not Apostolical ; nor hath it been received
at all times, and in all places.

I have insisted hereupon, not that we should have
deed of the authority of the ancients, to fight against
Romish Traditions, (for refutation whereof, the word
of God is sufficient, and is only that which ought to
judge us :) but to shew that our Adversaries, supposing
to establish their Traditions, do plainly destroy them,
and do give such notes, whereby they draw their own
indictment and conviction.

Nevertheless it is not without craft, that they will
have Traditions to be examined by this touchstone :
to wit, whether they have been universally received
at all times. For they know, that of those who
would examine their Traditions by this way, scarce
one amongst a thousand can attain to the head of them,
and that the people can inform themselves nothing at
all therein : for this examination cannot be made, but
by the reading of all the Greek and Latin Fathers, and
of all the Ecclesiastical histories since the continuation
of sixteen hundred years. All the books to this pur-
pose would fill a spacious room, and are no more then
sealed letters to the people ; yea amongst the Clergy,
not one of a hundred will be found that hath but or-
dinary knowledge therein. By this means our Adver-
saries contrive the matter, that when their Traditions
come to be examined, a way must be undertaken that
is endless, wherein the people walk blindfold, and are
constrained to repair to the testimony of such men as
preach these Traditions, and live by them : truly if
by these directions men expect to arrive at the know-
ledge of salvation, I know not who can be saved.

The which most clearly appeareth in this, that the
holy Scripture being the short and sure means to ex-
amine Traditions, they sequester it far from the peo-
ple's eyes, and divert them from reading thereof, ap-
pointing

pointing them to books, wherein they are neither comprehensive, nor capable. It appeareth likewise in the examination of Traditions by the history of every age, wherein ordinarily they commence with the last age, and so walk retrograde in the calculation of their times, to the end they may arrive as late as possibly they can at the Apostles time and their writings.

CHAP. XV. *The second mark set by our Adversaries, to distinguish the good Traditions from the bad, to wit, Succession.*

TO discern the good Traditions from the bad, our Adversaries agree, that those ought to be held for divine and Apostolical which are received by the Churches that derive their succession from the Apostles.

This mark hath no more certainty than the former, and maketh as much against our Adversaries. The doubtfulness of it is manifest in this, that the Churches of *Antioch*, of *Alexandria*, of *Ephesus*, of *Thessalonica*, of *Candia*, &c. (which are contrary to the *Romish* Church, and more ancient) do boast themselves to be of equal succession, and one part of them challengeth a succession from Saint *Peter*: yea before the Churches of *Alexandria* and *Antioch* did suffer any interruption, by the persecutions of the *Mahometans*, they were often in discord with the Church of *Rome*, and were not in any wise subject unto it: and more particularly, the Church of *Thessalonica* founded upon Saint *Paul*, and the Church of *Candia* where Saint *Paul* established *Titus*, (from whom descended the Bishops of *Candia*) keep a succession from the Apostles, which never was interrupted, and hath continued since the time of Christ, who speaking from heaven, sent the Apostle Saint *Paul*; yet notwithstanding these Churches are separated from a communion with the Church of *Rome*, and the Pope holdeth them for Schismatics and Heretics.

As for the Bishop of *Rome*, so many schisms dividing, and so many heresies tainting his Seat (as our Adversaries themselves confess, and we have elsewhere proved) have

have long since broken the rank of this imaginary succession.

Also the uncertainty of this succession betrayeth itself, in that it is a mere tradition, so as if the service of Images, or the Communion under one kind, be founded upon succession; behold then Traditions founded upon a Tradition, and this Tradition founded upon human histories, which may mistake, yea often do jar and disagree: wherefore this is an uncertainty founded upon another uncertainty, as atoms and motes carried upon the air.

But how shall a Mechanick, or a woman know this succession? How shall they be assured that the second Bishop of *Rome* hath believed in the points of Religion as the first, the third as the second, the fourth as the third, and so for sixteen hundred years, though there never might have happened any alteration? Who doth not perceive that these men, by a palpable falshood invent projects, whereof they know that the knowledge is impossible, and wherein the search is a labour in vain, to the end that the ignorant finding themselves muffled up in darkness, may catch hold and grasp the hand, which these men stretch forth to them, to be conductors of their blindness?

Yet let us briefly observe, what this succession of the Church of *Rome* may signify or be: They bring us clauses of antient Authors, reporting the Bishop of *Rome* to be *St. Peter's* Successor; and shew a Nomenclature of the Bishops from *St. Peter* to this day: But we find that the antients make such another Catalogue of the Bishops of *Jerusalem*, and of *Antioch*, whose succession is of greater antiquity than that of the Bishops of *Rome*. The Bishops of *Alexandria* likewise draw out their succession from *St. Peter*. But our Adversaries will not have this succession to be esteemed, for (say they) those Churches are heretical, and yet the same Churches also call the Church of *Rome* heretical and schismatical. Herein then lieth the point of difficulty, the antients reckon up the Successors of *St. Peter*, and other Apostles in *Jerusalem*,
in

in Antioch, at Rome, and at Alexandria : But they mean not they should be Successors of the Apostles in the Apostleship, they mean only in the government of such and such a particular Church, planted by one of the Apostles. So, putting the case that St. *Peter* founded the Church of Rome, and was there Bishop, (which nevertheless is doubtful and mistrusted) I will also agree that the Bishops of Rome of the first ages have been Successors to St. *Peter*, but in the Bishoprick of the Church of the city of Rome only. In the same manner as *Simon* was Successor to St. *James* the Apostle in the Bishoprick of Jerusalem, and *Timothy* Successor to St. *Paul* in the Bishoprick of Ephesus, but not in his Apostleship.

Our Adversaries profit nothing by their allegations, if they prove not first by testimonies both divine and irrefragable, that God hath ordained St. *Peter* to have a Successor in his Apostleship, and that the Bishop of Rome was Successor to St. *Peter*, in the dignity of the head of the universal Church. For ought not this succession to have come from God? Did God establish a supream and successive head over the Church of all the world, without making any mention of it in his word? And did St. *Peter* himself forget to speak of this succession, from whence we have two long Epistles? see then whereupon we stand, and how our Adversaries are taken. All their Religion is founded upon this Tradition, to wit, that the Pope hath been ordained from God, to be the Successor of St. *Peter*, in the charge of head of the universal Church; hereunto they bend their force, this is the scope of all the controversies. And yet concerning this Tradition, they cannot produce one poor divine truth, nor one single word out of the word of God: yea, when it cometh to human testimonies, it is apparent that they are contrary to this Monarchical succession of the Pope of Rome.

In one thing our Adversaries find themselves much incumbred: We demand of them, when they speak of a succession, whether they understand it of persons without succession of doctrine, or of a succession of persons

persons in the same doctrine : If they understand a succession of persons, sitting in the same Chair, without succession of doctrine, this succession is impious, serving for a title of succession to make war against God. He that corrupteth the Doctrine of his Predecessors, succeedeth them as sickness succeedeth health, and darkness light ; so *Gregory of Nazianzen* speaketh in his Oration upon *Athanasius* : ‘ * To have the same Doctrine (saith he) is to have the same Seat ; but to have a contrary Doctrine, is to have a contrary Seat : One hath the name, the other hath the truth of the succession, &c. Unless a man will call it succession, when the malady succeedeth health, and darkness the light.’

But if our Adversaries speaking of succession, understand it of persons, not only in the same Chair, but also in the same Doctrine, this succession is excellent, and a singular ornament in a Church : No man can err in adhering to such a succession, for it carrieth conformity of Doctrine with the Apostles : and before this succession can be known, it is behoveful to be instructed in the writings of the Apostles, and in their Doctrine.

Such a succession is that whereof *Irenæus* speaketh, saying, ‘ † That we ought to obey Priests, who are in the Church, who have the succession of the Apostles, and with the succession of the Bishoprick have received the certain talent of the truth.’ Not acknowledging succession in the Bishoprick, without succession in the truth of the Doctrine. And *Tertullian* speaking of the Hereticks : || ‘ Their Doctrine being compared

* τὸ μὲν γὰρ ὁμόγνωμον καὶ ὁμόθρονον. τὸ δὲ ἀνίδοξον καὶ ἀνίθρονον καὶ ἡ μὲν προσηγορίαν, ἡ δὲ ἀλλήθειαν ἔχει διαδοχῆς—εἰ μὴ ἔτω τις λέγοι διάδοχον ὡς νόσον υγιείας, καὶ φωτὸς σκότους.

† *Iren. lib. 4. cap. 43.* Eis qui in Ecclesia sunt Presbyteris obedire oportet, his qui successionem habent ab Apostolis qui cum Episcopatus successionem charisma veritatis certum secundum placitum Patris acceperunt.

|| *Tertull. de præscr. c. 21.* Ipsa eorum doctrina cum Apostolica comparata ex diversitate & contrarietate doctrinæ pronuntiabit neque Apostoli alicujus auctoris esse neque Apostolici.

‘ with

* with that of the Apostles, by the diversity, and contrariety therein, will plainly demonstrate, that it hath not any Apostle for Author, nor any one that is Apostolical.' Snatching this specious title of Apostolick succession from those, who taught otherwise than the Apostles had done.

It is no small abuse (when we would know whether a Religion be true or no) to give us a list of Bishops in painting and pictures, without knowing whether the latter do teach as the first; pinning religion unto the Chairs, to the end to suppress the true rules and institutions: as also to divert the people from reading of the holy Scripture, for fear lest they should apprehend the conformity in Doctrine with the Apostles, which is the true succession.

We must note by the way, that in the time of *Irenæus* and *Tertullian*, who wrote about six score years after the Apostles, it was easy to shew the succession; Then (I mean) when the Churches wherein the Apostles had taught, did hold one and the same faith: I say, when the succession was of no great length, and the memory of the Apostles and their disciples preaching was fresh and familiar. But now that the Churches which were planted by the Apostles are divided into contrary Sects, and separated from communion, and that the confusions abounding in space of some fifteen hundred years, have thrown down so many Chairs, and reared up others, and that particularly the Bishoprick of Rome is turned into a temporal Monarchy, and the Pope of a Bishop is become a temporal Prince, this successive derivation of Chairs in the East and West is impossible, considering that the entail of this succession hath been thousands of times cut off, so that it is a meer imposture, to enter into this sea of Histories and confusions, to the end to examine the Traditions, instead of addressing our selves to the word of God.

CHAP. XVI. *That the Pharisees and antient Hereticks had recourse to Tradition, and the unwritten word, and that Clemens Alexandrinus suffered himself to be too much carried away in the same.*

THE custom of Hereticks (both antient and modern) is, when they are at default in Scripture, to have recourse to Traditions; *Josephus* in his 3 book of Antiquities chap. the 18th affirmeth, that 'The Pharisees had very many observations by the 'successive Tradition of their Fathers, which are not 'written in the law of Moses.' Whereupon *Jesus Christ* at the 15 of *St. Matthew* the 3. & 9. accuseth them to have transgressed the Law of God by their Tradition; which Pharisaical Traditions were doctrines, that for the most part commanded things not expressly forbidden in the Law of God: as to cleanse their Pots and Vessel, to wash their bodies at return from Market, to lengthen out their Phylacteries, to fast twice in a week, to pour forth longer prayers than ordinary, to make conscience of healing the sick, or journeying more than two miles upon the Sabbath. This I observe, to the end it may not be said, that *Jesus Christ* condemneth them only for teaching things expressly forbidden in the law of God.

Tertullian in his book of prescriptions, chap. the 25th. telleth us, that the Hereticks of his time affirmed, '§ That the Apostles had not revealed all 'things to all, but that they had commanded some 'things openly, and some in secret and to few.'

But the same *Tertullian* after he had written this book applieth himself to defend the Heresies of *Montanus*, by the unwritten word, speaking in the second Chapter of his book of *Monogamy*, that ‡ 'Christ pro-

§ Non omnia volunt illis omnibus revelasse, quædam enim palam & universis, quædam secretò & paucis demandasse.

‡ De utroque autem Dominus pronuntiavit. Adhuc habeo multa quæ loquar ad vos, &c.

nounced his opinion thereupon, when he said, I have many things to tell you, but you cannot at this time bear them away.

Irenæus lived at the same time, who in his first book and fourth Chapter, saith, that ‘ * The Carpocratian Hereticks affirmed, that Jesus had spoken in private to his Disciples, and had required of them, that they should teach these things a part to the worthy, and to such as give their approbation thereof,’ and in his 2 chap. of the 3 book. ‘ † When they are confuted by the Scriptures they revile, and turn again to accuse the Scriptures themselves; as if they were not as they should be, and had not sufficient authority, and because matters therein are diversly spoken, and that in them the truth cannot be found by those who are ignorant of Tradition; which they say was not given by writing but, *viva voce*, by word of mouth.’

Some twenty years after the death of *St. John*, one of his disciples named *Papias* Bishop of *Hierapolis*, addicted himself to the unwritten Traditions, || ‘ the which were Parables, and strange doctrines, and other fabulous devices,’ as *Eusebius* witnesseth, at the last chapter of the 3 book of his Ecclesiastical History.

Clemens Alexandrinus a most worthy Author to be read, (but one who hath his infirmities) venteth many vain things and false doctrines, drawn from Tradition, as for example, that the Greeks were justified by

* Jesum in mysterio discipulis suis seorsim loquentum & illos exoptulasse ut dignis & assentientibus seorsum hæc traderent.

† Cum ex scripturis arguuntur in accusationem convertuntur scripturarum, quasi non rectè habeant, neq. sint ex autoritate, & quia variz sunt dictæ, & quia non possit ex his inveniri veritas ab his qui nesciant traditionem. Non enim per literas traditam illam, sed per vivam vocem.

|| ξέναις τὰς παραβολὰς τοῦ σωτῆρος, καὶ διδασκαλίας αὐτῆ καὶ ἵνα ἄλλα μυθικώτερα.

Philosophy;

Philosophy; that Jesus Christ descended into hell to Preach to the Jews; that the Apostles also descended thither, to Preach to the Gentiles; and many other the like fancies, all his books of his *Stromata* are full of them, especially the sixth.

The followers of *Artemon* the Heretick teaching matters not contained in the Scripture, professed that
 ‘ § They did exercise them from their predecessors,
 ‘ yea from the Apostles, as *Eusebius* hath it in the
 ‘ 5 book of his History chap. the 25.

St. *Augustin* writing upon St. *John* at his 97. Treatise, hath these words: ‘ † The most senseless
 ‘ Hereticks, who would be called Christians, strive to
 ‘ colour their bold inventions (which are abhorred by
 ‘ human sense) with the pretext of this evangelical sen-
 ‘ tence, where our Lord speaketh, I have yet many things
 ‘ to tell you, but you cannot bear them at this time.’
 As if these were the same things which the Apostles could not then carry, we shall not therefore affront or wrong Cardinal *Bellarmin*, if we rank him amongst those, which *Augustin* calleth *most senseless Hereticks*, seeing that he speaketh as these Hereticks, imploying the same quotation to prove Romish Traditions, speaking thus in the 5. chapter of his book of the unwritten word: ‘ * It is proved by testimony of Scrip-
 ‘ ture, that there are some true Traditions, the first
 ‘ testimony is at the 16. of St. *John*: I have many
 ‘ things to tell you, &c’ Thus have the antient Hereticks no want at all of Disciples.

§ φασὶ γὰρ τοὺς μὲν πρεσβυτέρους πάντας, καὶ αὐτοὺς ἀποστόλους παρεληφέναι καὶ διδασκάναι τὰ ταῦτα ἅ νῦν λέγουσι.

† Omnes insipientissimi hæretici audacias figmentorum suorum quas maximè exhorret sensus humanus, hac occasione Evangelicæ sententiæ colorare nituntur, ubi Dominus ait, adhuc multa habeo vobis dicere sed non potestis portare modo, quasi hæc ipsa sint quæ tunc discipuli portare non poterant.

* Esse aliquas veras traditiones probatur testimoniis Scripturarum. Primum est Johan. 16. Multa habeo vobis dicere, sed non potestis portare modo.

CHAP. XVII. *An examination of the passages of Scripture, whereon they found Traditions.*

OUR Adversaries ground the authority of the Scripture upon unwritten Tradition, whence it followeth (if they had but reason for it) that unwritten Tradition is not grounded upon the Scripture: they contest therefore against themselves, when they endeavour to ground Tradition upon the Scripture, but let us hear their proofs.

In imitation of the antient Hereticks, they alledge these words of our Lord Jesus to his Apostles, at the 16. of St. *John*, verse 12. *I have yet more things to tell you, &c.* This is the passage that served the antient Hereticks turn, to prove their Traditions, as *Tertul.* witnesseth in his book of Prescriptions, Chap. 22. such imaginations (if men would believe them) are, the succession of the Pope in the Apostleship of St. *Peter*; invocation of Saints, service to images, the power of the Pope to draw souls out of Purgatory, &c. And they pronounce this without any proof, save only because their selves do say it, and the Pope will have it so to be, unto whom these Traditions are very gainful; but we had rather believe in Jesus Christ, who expoundeth himself in the same place: For at the verse following he declareth to his Disciples, that the spirit of truth should approach, and teach them *the things to come*, that is to say, the future events of things foretold in the Epistles written by the Apostles; as for example, * that there should arise false Doctors, teaching to abstain from marriage and viſual; and that † the son of perdition should name himself God, and should practise with signs and miracles to seduce; and that ‡ the great Whore cloathed in scarlet, sitting in a Town of seven mountains, should intoxicate Kings and glut her-

* 1. Tim. 4.

† 2. Theſſ. 2.

‡ Apoc. 17.
self

self with the blood of the faithful, &c. As also the estate and condition of the Christian Church, and of the spiritual kingdom of Jesus Christ, which the Apostles did not as then fully comprehend.

Above all, they press the 15. verse of the second chapter of the second to the *Thessalonians*: *Therefore (brethren) stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.*

'The word * *Tradition* which the Apostle maketh use of, doth purport and signify all instruction. In this sense the Scripture itself is a Tradition, as we have already proved.

As touching this passage, our adversaries do infer that besides the Epistle which S. Paul wrote to the *Thessalonians*, he had uttered unto them many things by word of mouth: unto which I shall willingly condescend; for we would not maintain that the first Epistle to the *Thessalonians*, contained all the doctrine of salvation; our dispute is not whether a little Epistle of Saint Paul, but whether the old and new Testament contain all that is necessary to salvation; therefore this passage is not to purpose.

Moreover, when the same Apostle did say, *Hold the traditions which you have learned by our word, or by the holy Scriptures*, it must not be thereupon concluded, that the mysteries which he had told them, were others than those that are written: for the same thing may be taught by divers means.

And when the precepts delivered by the Apostles mouth, had some disparity with those that are written, we could say that such things flowing from the Apostles mouths (over and above that which is found in the Scriptures) were not points of Faith, but Ordinances touching Ecclesiastical policy.

Yea when we shall have yielded to our adversaries all that they wish and long for, yet is all fruitless and nothing done by them, unless they prove that these

* παραδοσις.

Traditions, which they say were given to the *Thessalonians* by mouth, are the points whereof consisteth our controversy: to wit, the *Pope's Supremacy* over the Church of the whole world, *Romish Indulgences*, single life of Priests, the Communion under one kind, borrowed Satisfaction, a restraint of reading the Scripture, Masses without Communicants, Prayers wherein the Petitioner understandeth nothing, the power of the Pope to release souls out of Purgatory, and to depose Kings, &c. which are Traditions of a new impression, and which the Church of the *Thessalonians* (yet subsisting, and hath so continued since the Apostle Saint Paul) did never believe, nor as yet alloweth of their validity, but desisteth them with all loathing and detestation.

Saint *Ambrose* in his Commentary upon this place, by the Tradition whereof the Apostle speaketh understands the doctrine of the Gospel, which our Adversaries would not deny to be contained in the New Testament: * 'To the end (saith he, that the foreknowledge of God should remain in their salvation; he admonisheth them to stand fast, and persevere in the tradition of the Gospel.

I am of opinion I shall prevent our Adversaries, from interrupting me more in the passages which they alledge. Saint Paul saith, *We spake Wisdom amongst those that are perfect*, 1. Cor. 2. 6. And again have before thine eyes, and hold fast the pattern or form of sound words, which thou hast heard of me, 2. Tim. 1. 13. In a third place, now I praise you that you remember me in all things, and keep my Ordinances, as I delivered them unto you, 1. Cor. 11. 2. Ergo (for so they conclude) the things which are preached are differing from those that are written. And what are the things? Invocation of Saints, Service to Images, &c. In all this what a defect there is of common sense? The Jawbone of *Samson's* Ass, or *Tobie's* dog might be as well employed.

* Ut præscientia Dei maneat in salute illorum, idcirco in traditione Evangelii standum ac perseverandum monet.

Concerning the words in the 16. of the *Acts* at the 4. *That Paul and Silas, passing through the Cities, instructed them to keep the Ordinances decreed by the Apostles, and by the Elders of Jerusalem:* In these Ordinances are understood, the restraints of eating blood, and strangled creatures whereof mention is made in *Acts* the 15. for in this voyage *Paul* and *Silas* were bearers of this Ordinance: and *Paul* was expressly sent to perform the same. Now, this Ordinance is written, as also the alteration was made since the Apostles time; and it is but a Ceremony ordained for a time, and not a doctrine necessary to salvation: and when some Ordinances should be here understood, how shall it be proved unto us, that these Ordinances are others than those that are written? how shall it be proved unto us, that these ordinances were invocation of Saints, adoration of Reliques, the Pope's Supremacy, &c. This will never be proved.

CHAP. XVIII. *An answer to that which is objected unto us, that the Church hath been sometime without the Scripture.*

TO undervalue the authority of the Scripture, and to make it unnecessary, it is objected unto us, that the Church from the creation until *Moses*, for the space of 2454 years, hath been without the Scripture. And that (as *Irenæus* is witness) from the time of the Apostles and their Disciples, some nations whereunto the writings of the Apostles were not yet at that time come, have not omitted to conserve the purity of the Gospel.

To which we answer, that when God speaketh from Heaven, or sendeth Angels to instruct men concerning his will, the Scripture might easily be neglected: if at this Day God spoke from heaven, and published his Oracles from above, as he spoke heretofore to the Fathers and Patriarchs before *Moses*, we should not seek for any other instruction. But this is no more; and God having fully imparted his will unto us, by the

writings of his Prophets and Apostles, we are obliged to follow the means, wherewith his goodness hath furnished us, and it is necessary to be bound and compelled thereunto.

I say, the same of the Church in the Apostles time, whilst it was clearly illuminated by the preaching and miracles of so renowned instruments of the holy Spirit, who were instructed by God in all verity; those people which were taught by their mouth, made no great esteem of their writings: but God having inspired them to leave in writing the effect of his will, wherein he had well tutor'd them, and they having not left behind them one person of like authority and knowledge, nor that hath the Spirit of God in equal measure; nothing remaineth more for us, but to be instructed by their writings, wherein the Apostles speak unto us, and their word is yet alive and full of efficacy since their death and departure.

It is a profane presumption, or affected negligence, to speak of these writings (divinely inspired) as of unnecessary scripts and scroles: for they which talk that language, do it for this end, to withdraw the people from the holy reading thereof, as from a frivolous business, and for the end to distribute the rules therein contained unattentively and in hugger-mugger. Shall we call them unnecessary means, which God hath chosen to inform us concerning his will? The which if they were not absolutely necessary of their own nature, yet they are made altogether necessary by the will of God, and by the counsel of his providence: for he hath left but this infallible means to instruct us. And men that speak in the Chairs may err, they are likewise subject to avarice and ambition, the two ports through which errors do enter by troops and throngs, the Pastors ever accommodating religion to their profit.

And truly whosoever shall know what was the estate of the *Romish* Church, some fix score years passed, and how it consisted only in fabulous Legends, in adoration of Reliques, in miracles made by images, in virtues and perfections of the Frock or Cowl of *S. Francis* and

and Saint *Dominick*; and that *Jesus Christ* scarce appeared amongst the Saints, and that the holy Scripture was utterly estranged and unknown; will easily acknowledge, that the main bar which hath hindred Papistry, that it should not pass into Paganism, (whereinto it was running post) hath been, that these holy Books were drawn forth of dark ignorance, and translated into the vulgar Tongues. He will (I say) acknowledge that the people of the *Romish Church* owe unto us that little knowledge which remaineth with them, and that we have diminished their servitude.

CHAP. XIX. *That the Church of the Old Testament, after the Law given by Moses until Jesus Christ, hath had no unwritten Traditions.*

TO the maintenance and increase of their Traditions, our Adversaries do joyn some examples of them, which they say have been received in the Church of the old Testament, without form of Scripture, since the Law written by *Moses*.

* Cardinal *Perron* putteth forward some histories, and certain commandments made to particular men: as the commandment to carry the Ark of the Covenant in procession; the transferring of the Ark of God, from *Shilo* to another place; the charge made to *Solomon*, to build a Temple; and yet nevertheless the first of them is found in the 3 chap. of *Joshua*, verse the 3. and 6. the second at the 78. *Psalms* verse the 60. the third in the 2. of *Sam.* chap. the 7. verse the 13. and 1. of *Kings* 5. 5. So little was this Cardinal versed in God's book. And though these passages were not found in the Scripture, yet could it not be prejudicial to us; for they are Histories and commandments, made to particular men, not rules and doctrines of Religion.

* Du Perron contre le Roy de la Grand Bretagne, Pag. 776.

Also he objecteth unto us (and others after him) the immortality of the soul, which they say appeareth not in the five books of *Moses*; these men without doubt scarce turn over the sacred Pages of the Scripture. At the 23. chap. of *Numbers*, *Balaam* speaketh. *Let me die the death of the righteous, and let my last end be like unto theirs.* He that calleth death a dissolution, acknowledgeth that the soul surviveth the body; and he that accompteth the death of the Righteous to be blissful, doth not believe that their souls perish, as they do of Beasts. At the 59 chapter of *Genesis*, verse the 18 *Jacob* dying, speaketh. *O eternal, I have understood thy salvation.* And at the 35. of *Gen.* 18. it is said of *Rachel* dying, and as her soul was in departing. Which perpetuity cannot be said of souls in Beasts, for they perish with the body. At the 31. of *Deut.* 16. God speaking to *Moses*, *Behold thou shalt keep with thy Fathers.* Which doth fully make good, that the souls have their repose after death. Never did man in his right wits call the estate of some horse after death, a sleep. At the 47 of *Genes.* *Jacob* calleth his life in this world, and that of his fathers a pilgrimage, and acknowledgeth himself a stranger in the world. The Apostle to the *Hebrews*, chap. 11. 14. declareth, that *they which say such things, declare plainly that they seek a country, that is to say, a celestial one*, as it appeareth by the 16. verse. *Jesus Christ* at the 22 of *S. Matthew* to the same purpose (and to prove the Resurrection) alledgeth the words of God himself, at the 3. of *Exodus*; *I am the God of Abraham, the God of Isaac, the God of Jacob: For* (saith he) *God is not the God of the dead, but of the living.* But what moveth these men to perswade, that the immortality of the soul is not found at all in the books of the Law of God, except it be because they themselves doubt of it? or because they endeavour to make the Sacred books contemptible, as failing in a point, without the which, the same that is called Religion, is a mere fallacy and imposture, and all the service of God, is a superfluous toil and care.

* To the same purpose they add, that the resurrection of Bodies, the final judgment, Paradise and Hell, are not contained evidently in all the Old Testament, whereby it appeareth, that the whole study of these men, is to read only the writings of their doctors, in copying forth their reasons, without the pains of coming to the source, which is, to finger over the leaves of the Scriptures, for when should we have done collecting together the passages of the Old Testament, which speaks of these things? The very Psalms alone might suffice; and consider with me some passages among the rest, *Psal. 16. 12. Thou shalt shew me the path of Life, in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.* And at the 17 *Psal. 16. I will behold thy presence in righteousness, and when I awake up after thy likeness, I shall be satisfied with it.* God's face is not to be seen with satiety, but after the last alarm of the resurrection. And in the 49th *Psal. 16. God shall redeem my Soul from the Tyranny of Hell,* (meaning of death) *When he shall take me unto him.* and at the 73 *Psal. 23. Thou shalt guide me with thy counsel, and after that receive me with glory.* At the 31 *Psal. 6. Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of truth.* At the 50th *Psal. 3, 4, 5. Our God shall come, having a consuming fire before him, and a mighty tempest shall be stirred up round about him; he shall call the Heavens from above, and the Earth, that he may judge his people, saying, Gather my Saints together unto me, &c.* At the 102 *Psal. 26. The Heavens shall perish but thou shalt endure.* The Prophet Daniel at the 12. 2. *Many of them that sleep in the dust of the Earth shall awake some to everlasting life, some to shame and everlasting contempt.* At the 26 of *Esaiah 19. Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in the dust.* At the Chap. 65, ver. 17. *Behold I create new Heavens,*

* John Iaubert chap. 25. p. 324.

and new Earth; and the former shall not be remembered, nor come into mind. Job at the 19, the 25, 26, 27. speaketh amply of the coming of his Redeemer upon the Earth, and of his resurrection, after his body shall be devoured with worms, and of the assurance he hath to see God one day with his eyes. The Prophet *Esaiah*, at the 66. pronounceth this of reprobates, *Their worm never dieth, and their fire shall never be extinguished.* Balaam desiring to dye the death of the just, at the 23 of *Numb.* 10. accompteth the death of the wicked to be wretched and woeful. These passages as I conceive are expresse and punctual concerning Paradise, the resurrection, the torment of the damned, and the eternal Judgment.

They offer yet more, that in the Book of the Old Testament, no mention is made of the Creation, nor of degrees of Angels, nor of the Creation and essence or being of devils; which nevertheless are points clearly found to be therein, as in *Job* 2. 1. and at the 38. 7. the Angels are called the sons of God, whereupon it followeth, that God is their Father, and that he hath formed them, and when the Scripture saith, *Let the Angels do worship to him,* *Psal.* 97. 7. And *let them execute his commandment, and obey his word,* *Psal.* 103. 20. It presupposeth that God created them, for if God had not created them, injustice would have been laid to his charge, for usurping an imperial dominion over the workmanship of another power. Yea this alone, wherein the Scripture affirmeth, that there are Angels, is sufficient to prove, that God created them, for it is impossible that they should create themselves.

As for the degrees of Angels it is a mere vanity for any man to distil and consume the brain therein; It concerneth neither faith nor morality.

And for the essence of devils, the Old Testament sufficiently doth determine it, in saying, that there are devils. He that confesseth there is a Sun (presupposeth the Sun hath a being) and there is no necessity that we should be skilled in the knowledge of their nature. As for their fall, seeing God hath made nothing

thing but what is very good, the 1 of *Genes.* 31. It followeth that these evil Spirits in the beginning were good, and consequently that they are lapsed from their integrity, how, and by what occasions, or by what degrees they are fallen, are matters which God hath not revealed, for they are not reputed necessary to salvation.

* They also report many Histories, which they say are not found written in the Old Testament. As for example, 'the Magicians which withstood *Moses* were called † *Jannes* and *Jambres*;' that *Moses* being at the foot of the mountain, spoke, '§ *I exceedingly fear and tremble.*' † The placing of the Censer in the Ark of the Covenant, and the combat of *Michael* †† the Archangel with Satan, for the body of *Moses*. Which are not rules either of good belief or good life, but only histories of things happened, wherein consisteth not the substance of our salvation.

As much may be said of some ceremonies practised in *Israel* once or oftner, but not ordinary or indifferent customs in their nature, as washing of the feet before they went to eat of the *Paschal Lamb*, which was a custom that the *Jews* ordinarily observed before the repast. And the mixture of water with blood, for the purification of the people, (as the Apostle intimateth to the *Hebrews*, at the 10 chap.) which was not a law in the antient Church, but a ceremony practised once by *Moses*.

They also object unto us some depraved and lewd customs, as the pardon of a capital malefactor at the feast of *Easter*, though he be a murtherer, a custom contrary to the law of God, *Numb.* 35. 31. and some other scrupulous and vain observations, as was that custom of not journeying above two miles on the Sabbath; grounded upon an act of || *Joshua* passing over *Jordan*, when he kept the people at distance

* Du Perron liv. contre le Roy de la grand Bretagne p. 776.

† 2. Tim. 3. 8.

§ Hebr. 12. 21,

† Hebr. 9. 4.

†† Jude 9.

|| Josh. 3. 4.

from the Ark of the Covenant, being removed from thence about two thousand cubits by measure. We are well contented that our adversaries uphold their Traditions, with such poor and unworthy examples.

Some of them thinking to be more subtle, object unto us that in the books of the Old Testament, three things are wanting which are necessary to Salvation.

There is not found (say they) a remedy in the Old Testament, that God hath provided to purge and cleanse the feminine sex from original sin, for none are circumcised but the males. * I answer that our Adversaries themselves do not believe, that original sin was taken away by vertue of circumcision, but by the faith of the Parents applied to the Children by form of impetration, and by the merit of him that circumciseth. For they hold that circumcision did not justify, nor confer grace, but only that it was a sign of grace, and not necessary to salvation.

The Jesuit *Vasques* speaking of Children, that under the law of *Moses* died without being circumcised, saith, '† If a Child died without any Sacrament, there was no hurt therein, for it was not conducive and necessary to salvation.' It is certain that remission of original sin is necessary to salvation. Wherefore I say that original sin was remitted and forgiven, as well to the male as to the female people of *Israel*; by vertue of the alliance which God had contracted with *Abraham*, saying, *I shall be thy God, and to thy posterity after thee, Genes, 17. 7.* for women were also of the posterity of *Abraham*.

The circumcision of the Males was sufficient to signify that all the people were taken into confederation with God, to discern God's people from the

* Vide Thomam par. 3. q. 70. & in eam Vasquez & de Valentia.

† Vasquez in Thom. partem 3. Disp. 163. cap. 2. Neque incommodum aliquod erat puerum sine Sacramento decedere, cum illud ad salutem non esset necessarium.

other nations. And for this, there needed no such particular sign or token in the women. The *Jews* writing of their Traditions, speak nothing of such a sign or Sacrament, nor have our Adversaries produced any.

They say in the second place, that the *Israelites* to be saved were to believe, that the sacrifices were not sufficient of themselves to expiate the sins, but that they drew their vertue from the death of Jesus Christ, and that those which did eat of the Paschal-Lamb, were to have respect to Jesus Christ, and to understand the signification of this Lamb. Now (say these men) they could not learn this from the books of *Moses*, nor from the Prophets; therefore they learnt it by the unwritten Tradition.

In speaking thus they falsify the words of the Apottle Saint *Peter*, who at the 10th of the *Acts* 43. saith, that *To Jesus Christ all the Prophets give witness, that through his name whosoever believeth in him, shall receive remission of sins.* And they contradict Saint *Paul*, who at the 26th of the *Acts* 22. saith of himself, *that he speaketh no other things then those, which the Prophets and Moses did foretel should come to pass.* They also abuse themselves to think, that it was then necessary to every one of the faithful, to have a clear insight, and understanding of the sacrifices of the law, and of the Paschal Lamb; for the faithful are not bound to believe of Jesus Christ, more than that which God by his word hath revealed unto them. If any one about the Time of *Moses*, offering sacrifice according to the law, were not instructed in the doctrine of the death of our Redeemer, but only believed, that God through the means which he knoweth to be most agreeable and convenient, will forgive us our trespasses, it were rashness to go about to exclude such a man from Salvation, and it is certain, that then the faithful were not without instruction, as touching this point, for they were prompted by the Scriptures, to expect this seed of the Woman, which should crush the head of the Serpent, and the
ced

seed of *Abraham*, wherein all Nations should be blessed.

Cardinal *Perron* is advifed of a third Tradition, not written in the Old Testament, which nevertheless (if we could believe it) was neceffary to Salvation. He fupposeth that it was neceffary for the *Jews* to believe, that the fire of their facrifices (after the captivity) was defcended from Heaven, and that the fame continual fire which was upon the Altar, was conferved by miracle, during the tranfmigration. † Whereupon I fay that this miraculous confervation of the fire being but a Judaical fable, the *Jews* were not bound to believe it. The charge of the Sacrificers, was to put the fire upon the Altar, as it is faid, *Levit.* 1. 7.

* The Sons of *Aaron*, *Nadab*, and *Abihu*, did fin, not becaufe they placed ftrange fire upon the Altar, but in putting into their Cenfers, the fire which they took from elfewhere, and not from off the Altar, *Levit.* 10. 1. Look upon the 8 of the *Apoc.* 5. Moreover, put the cafe this fable were admitted for true, yet it is not a rule of Religion, nor a doctrine of Faith, but only a mere Hiftory, whereof whofoever had been ignorant, had not incurred eternal damnation.

And admit that under the Old Testament, the Church had unwritten Traditions, it fhould not therefore follow; that it was lawful for the Church of *Rome* to forge new ones, and to equal them in authority to the writings of the Prophets and Apoftles.

CHAP. XX. *An answer to our Adverfaries affirming, that we receive many Traditions contained in the Scripture.*

OUR Adverfaries upbraid us, in that we who reject Traditions, are nevertheless constrained to

† 2 Macc. 1.

* Hac de re vide Rabbi Shelomo in ca. 1 Agga'i Talmud Tractatu Jukafin 1 fol. 21. Rabbi Moſhe Ben Meimon tractat. de עלית תמיד admit

admit of many. Ye believe, (say they) that these books were canonical, ye allow of baptising such as are Hereticks, and the baptism of little infants; ye believe the proceſſion of the holy Spirit from the Father and the Son, and the tranſlation of the Sabbath to the dominical day, and the perpetual virginity of *Mary* the mother of Chriſt; ye believe that women ought to ſing in the Church, ye grant the words of Conſubſtantiation, of Trinity, of Perſon, and of Sacrament, which are not found in the holy Scripture.

I have already ſaid, that we reject not all unwritten Traditions; but only thoſe which add ſomething to the doctrine of Salvation, contained in holy Scriptures. For answer to their objection, that we receive this unwritten Tradition, to wit, 'Theſe books are canonical;' to ſay ſo much of the books, is not to add to the canonical books. And ſpeaking in that manner, we are ſo far from adding to Scripture, that on the contrary, it is a declaration that nothing is to be added thereunto, and that it is the perfect rule of our faith. Yet to have a complete certainty of the ſacredneſs of theſe books, there muſt be a ſtronger testimony than this Tradition. An illiterate man not inſtructed in the knowledge of God, receiveth the testimony of the Church of his own country, which telleth him that theſe books are canonical, as a probable testimony, and which he ſhould not willingly contradict; but then he beginneth to have of it a divine testimony, and of ſovereign efficacy, when the Spirit of God by the doctrine contained in this Scripture, hath enlightened his ſpirit, and inflamed his heart with a ſecret virtue, whereof it is in vain to diſpute with thoſe that feel it not; the which cannot ſerve for a law to another, but ſerveth to every one of the faithful in particular, to aſſure his conſcience. It is alſo to be conſidered, that the testimony of ſhewing ſuch and ſuch books to be canonical, might proceed as well from an heretical as from an orthodox Church. The Apoſtles received

ceived the holy Scripture from the Pharisees and Sacrificers, who were enemies to Jesus Christ. Whence it appeareth, that the testimony which the Church affordeth to the Scriptures, is not of supreme authority and indubitable, but invalid. It is by faith that we believe, that the contents of the Scripture are the word of God; which faith is not given by the Church, for it is an effect of the Spirit of God.

Touching the other points I speak of them in general, that if they be doctrines and rules of the Christian faith, not contained in the Scripture, we are not bound to believe them. But when every one of these points shall be examined asunder, some will be found contained in the Scripture, others are not doctrines, nor laws or rules of the Christian Faith, nor things requisite or necessary to Salvation.

I am astonished to behold how our Adversaries dare to insert the baptism of little Infants, amongst the unwritten Traditions, seeing that their selves disputing against the Anabaptists, prove it by many passages of Scripture. *Bellarmin* in his eighth Chapter of the first Book of Baptism, bringeth these proofs of Scripture, that Baptism succeeded Circumcision, which was applied to little Infants. That Jesus Christ at the ninth of Saint *Matthew*, saith, *Suffer the little ones to come to me, &c.* That in the 16th of the *Acts*, *Lydia* is baptized by Saint *Paul* with all her house. And that in the same Chapter, the same Apostle baptizeth all the family of the Goaler. That Saint *Paul* baptized the family of *Stephanus*, 1 *Cor.* 1. 16. If these proofs are bad, why do they make use of them? If they be good in their mouths, why should they not be good in ours?

As for holding Baptism of Hereticks to be good, we account not this Article as necessary to Salvation. *Agrippine*, a man of holy life and doctrine, and *St. Cyprian*, Saint *Firmilian*, Saint *Denis*, *Alexandrine*, and Saint *Basil* have dissented in this point, from the Church of *Rome*; yet nevertheless they are held for Saints by our Adversaries. Yea more, many Councils approved by the Church of *Rome* ordain, that some Hereticks

Hereticks should be re-baptized, by name the *Paulianists*, the *Samofetians*, the *Montanists*, the *Eunomians*, the *Sabellians*, the *Eucratites*, &c. as is to be seen at the nineteenth Canon of the first Council of *Nice*. At the eighth Canon of the Council of *Laodicea*. At the seventh Canon of the first Council of *Constantinople*. And in the Epistle of Saint *Basil* to *Amphilochius* at the forty-seventh Canon.

Yet this question shall be found decided in the Scripture by all probability. For Circumcision did still continue among the *Israelites*, of the ten idolatrous races, who were no more circumcised, when they were converted to the true Religion. The custom of circumcising the *Samaritans* again that were ranged into Judaism, (whereof *Epiphanius* speaketh in his book of measures and weights) practised upon *Symmachus* a Traducer of the Scriptures, was invented afterwards. The same reason is for Baptism.

Concerning the procession of the holy Spirit from the Father and the Son, it is to be seen in the Council of *Florence*, that the *Latins* defending themselves against the *Greeks* upon this question, do alledge Scripture; but this controversy was devised, and is sustained with animosity, to strengthen the Schism, and it is an easy matter to accord them therein. For those who say that the holy Spirit proceedeth from the Father by the Son, do say also that it proceedeth from the Father and the Son. In a matter that passeth our capacities, it is better to say little than too much, and rather to be ignorant than to contest.

The change of the Sabbath and observation of the Lord's day, are plainly enough collected out of the Scripture. The Apostle to the *Colos.* 2. 16. saying, *Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days*, forbiddeth to condemn any man that doth not observe a distinction of meats, and keepeth not the new Moons, nor Sabbaths. And by the placing of new Moons and the Sabbaths in the same rank, he sheweth clearly, that as Christians were not obliged to keep the new Moons, so were they no more strictly

ly bound to keep the Sabbaths. At the first chapter of the *Apoc.* 10. is mention made of our Lord's-day. Upon which passage the Jesuit *Ribera* speaketh thus, ' * We see here that in the time of the Apostles, ' the solemnity of the Sabbath was changed to the ' Lord's-day.' This is the first day of the week whereon the Christians made their solemn assemblies, to celebrate the holy Supper, and to contribute their alms, as is to be seen at the 20th of the *Acts* 7. and in 1 *Cor.* 16. 2. as *Thomas* and *Lombard* have declared in their Commentaries upon this Epistle, and after them one *Estius*, speaking thus; ' † The Church from that ' time began to call it the Lord's-day, because on that ' day the Lord was raised from the dead. For it is ' so called by St. *John*, at the first of the *Apocalypse*; ' wherefore it is not to be doubted, but that the name ' and institution of the Lord's-day, ought to be fasthered upon the Apostles.' Nevertheless, let us grant that no mention is made of this in the Scripture, what availeth it against us, who affirm that all the doctrines of the Christian Faith, are contained in the Scripture? For the observation of our Lord's-day is not a doctrine, but a law of ecclesiastical government.

The perpetual virginity of the blessed Virgin, is believed in our Churches by way of decency; though it be not a doctrine of Faith, nor a point necessary to Salvation. *Basil* in his homily of the Nativity of Christ, saith, ' That if it were otherwise, yet would ' it be nothing prejudicial to our Salvation.' However, *Helvidius* had not his perfect senses about him,

* *Ribera* in cap. 1. *Apocal.* Videmus hic etiam tempore Apostolorum Sabbathi solemnitatem mutatam esse in Dominicam diem.

† *Estius* Comment, in 1. *Corin.* cap. 17. Ecclesia jam ab illo tempore cepit vocare diem Dominicam, quod in ea resurrexisset Dominus à morte. Sic enim appellatur à Johanne Apostolo *Apocal.* 1. ut proinde dies Dominice nomen & institutionem ad Apostolos referendam esse non sit dubium.

‡ ὑπόνοιαν παρέχει τὰ νομισμένα τῷ γάμῳ ἔργα μὴ ἀπαρνησαμένης μαρίας. ἡμεῖς δὲ καὶ πρὸς μηδὲν τῷ τῆς εὐσεβείας παραλυμαίνεται λόγῳ, &c.

to move so impertinent a question, and call into doubt a matter, which were better supposed to be true, than argued on either side.

As for singing of Psalms in our Churches, as well by men as by women, it is no article of the Christian Faith, but an ecclesiastical policy and custom, which neither addeth to, nor subtracteth from the doctrine of faith. And this custom is not practised in all our Churches; for there are Churches which do assemble secretly, to avoid persecution, as heretofore did Christians under the Pagan Emperors. These poor Churches have not the liberty of singing, yet are they not the less amiable in the sight of God. The Apostle to the *Colos.* 3. 16. commandeth us to exhort one the other by Psalms, Hymns, and Spiritual Songs. He wrote this to the *Colossians* without distinction of Sex. The same Apostle in 1 *Cor.* 14. 14. and at 1 *Tim.* 2. 12. forbiddeth women to teach in the Church, but not to sing. For seeing they partake^s of the prayers and preaching, why not of the praises and actions of thanksgiving? If it be a seemly thing and religious in them, to chant forth the glorious commendations of God in their house at home, why not also in the house of God?

The terms of *Consubstantiation* and *Trinity*, are words, but no rules nor doctrines; and these words as they add nothing to the Scripture, so they import nothing that is not contained in the Scripture in other terms. The term of person is found in *Heb.* 1. 3. for this word *Hypostasis* in *Greek* signifieth *Person*.

They have but little modesty who blush not to demand a passage of Scripture, where the word *Sacrament* may be found. The Apostles writing in *Greek*, regarded not to provide themselves of a *Latin* word. Surely these men speak as properly as if they enquired whether this very word *Horse* is found in *Virgil*. In the *Latin* vulgar translation the word *Sacramentum* is rehearsed some dozen of times, and signifieth a *mystery* or *Secret*. Whence it cometh, that the mystery of the great Whore, the signification of the seven stars, and the Sense or exposition of the dreams

dreams are called Sacraments. *Apoc.* 3. 1. and 17. 7. *Dan.* 2. 18.

Touching the holy Supper, which we call *Sacrament*, herein we follow the custom, and by the word we understand no other thing, but that which Jesus Christ calleth a memorial or commemoration, saying, *Do this in remembrance of me.*

CHAP. XXI. *A proof of the sufficiency and perfection of the Scriptures, by the Testimony of God himself, speaking in the Scriptures.*

WE have offered to your understandings, both the novelty, and falshood of *Romish* Traditions, and have proved that they are neither divine, nor Apostolical. It is therefore to be concluded, that we ought intirely to adhere to the word of God, contained in the holy Scriptures: For in two ways, when the one is blocked up, there remaineth but the other that is passable. Our Adversaries themselves aid us in this point, The Popes having made so many decrees, and decretals, and extravagants; yet they dare not call these decrees *the word of God*. Yea, they produce no other book than the Scripture that beareth this title *the word of God*, or of the *Testament* or *Covenant of God*. This single proof may suffice, unless we would embrace the word of men for a rule of Faith.

Our adversaries again tell us, that the Holy Scripture cannot testify of it self, and when it is called Holy and Divine. § 'It is no more to be credited than *Titus Livius*, or *Mahomet's* Alcoran.' But let them know that this is God's true Prerogative, to be Judge and witness in her cause, who being the party offended will not forget at the last day to be Judge of those that have offended him. Harken to that of

§ Baile Jesuite au 1. traité de son Catechism. Belarm lib. 4. de Verbo Dei, cap. 4. §. Quarto.

Jesus Christ, speaking at the 8. of St. *John* 14. *Though I bear record of my self, yet my record is true, and worthy to be believed* For God is not therefore to be the less believed, because there are so many incredulous and unbelieving; and the perversity of man shall never despoil God of his right. It is a *non sequitur*, and an unjust inference that because of the malice and depravedness of man, the dominion of God should suffer diminution. Therefore we will not fear to alledge the Scripture, for proof of the perfection of the Scripture; We know that the authentick Testimony which God giveth to his word, can be no way taxed, or justly suspected.

The Apostle St. *Paul*, in the 2 to *Tim.* 3. 15. speaketh thus to his disciple *Timothy*. *From thine infancy thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.* Now what need we seek any further than to be so instructed, as that we may be able to attain unto salvation by our belief in Jesus Christ?

To shift off this passage of St. *Paul* to *Timothy*, our Adversaries tell us, that St. *Paul* speaketh not in that place, but only of the books of the old Testament; and yet at that time the greatest part of the new was written. But I am contented to grant what they say, for it maketh against them: being assured that if the sole books of the old Testament can make a man wise to salvation, much more, and with stronger reason shall the old and the new coupled together, make us wise to salvation. The Holy Scripture never saith, that unwritten Traditions can make us wise to salvation. The Apostle had never said that the Scripture can make us wise to salvation, if it instructed us but by halves, and if it were needful for us to seek the other part of our instruction, in another word that is unwritten.

Where they say that *Timothy* could not learn out of the old Testament, the immortality of the soul, nor *Paradise*, nor the resurrection, &c. It hath been formerly confuted. Of the resurrection of Jesus Christ, and

and of his death, the Prophets speak most clearly and all the sacrifices lead thereunto. And when these things were less plainly and expressly set down, yet God required not of our Forefathers (before the coming of Christ) a greater knowledge, than that which was revealed unto them.

There are those who play the Sophisters upon this word, σοφίσαι, used by the Apostle, and do render it *to instruct*, and not *to make wise*. * Wherein their own Bible teacheth the contrary, for at the 19. *Psal.* 7. There is in the Greek, σοφίζουσα νήπια, which is the vulgar translation *Sapientiam præstans parvulis*, that is to say, *giving wisdom to the simple*. And at the 119. *Psal.* 98. ὑπὲρ τοὺς ἐχθρούς μου ἐσοφισάς με, Where *Pagnin* rendreth it, *tu me sapientiores reddidisti inimicis meis*. *Thou hast made me wiser then mine enemies*. But upon the point it cometh all to one: for it sufficeth us to be instructed to salvation, Saint *Paul* speaketh not of any curtail'd or half instruction. He is instructed to salvation, who hath sufficient instruction to be saved: and whosoever is not wise to salvation, is not instructed to salvation; so are they one and the same thing. But if the Scripture could make *Timothy* wise to salvation, why should it not be as well sufficient to make others wise to salvation? For if any man profit therein less than *Timothy*, the reason is not, because it is more perfect for one than for another; but because one bringeth to it more light of spirit, more affection, and more attention than another: and because God conferreth his knowledge more abundantly upon those that fear him, and humbly crave the gift of understanding.

2. The Apostle *St. Paul* at 1 *Cor.* 4. 6. limiting the power of the Pastors of the Church, saith, † *Let no man think above that which is written*, there it is,

* Phaurorini lexicon, σοφίζομαι ὑπο τινος ἀντὶ τῆς σοφίας γίνομαι.

† μὴ ὑπὲρ ὃ γεγραπὸν φρονεῖν.

above that which is written, and not above that which I have written. And whosoever imputeth to Beza, that he translated it, † above that which I have written, is a detracting Calumniator.

3. The same Apostle at *Act.* 26. 22. protesteth, *He never taught any thing, save only such things as the Prophets and Moses had forstold should come to pass.* He then confined his preaching to the Scriptures. And he shall be a good Minister of Christ, who (after the example of *St. Paul*) shall be able to say, that he never taught any thing, except those things which *Moses* and the Prophets and Apostles (disciples of the Prophets) have taught. If it be moreover objected, that *St. Paul* being restrained to the writings of the Prophets, it shall follow, that the writings of the Apostles, (who have written since the Prophets) are unprofitable. I will answer that the Apostles have written the same things that the Prophets have written, for as much as concerneth the substance of salvation, but they have added thereunto much more clearness and light.

4. Yet the same Apostle at *Act.* 20. 27. speaketh to the *Ephesians*, *I have not shunned to declare unto you all the counsel of God.* Whereupon it followeth, that the essential things of faith, which *Salmeron* formerly told us were added since the Apostles time, and not taught of them either by mouth or by writing, are not of the counsel of God. Of which additions in matters of religion of the greatest importance, we have already vouched many examples, especially out of the confession of our Adversaries themselves.

It would be impertinent to reply, that by the same reason it should be said, that the Gospel of *St. John*, and the *Apocalypse* are not of the council of God, because they were not then written, when *St. Paul* said, he had declared all the council of God. For these two books contain not any doctrine which

† Jehan. Jaubert, pa. 306.

is not to be found in the other books of the new Testament, and which the Apostles have not taught by mouth and by writing.

5. At *Deut.* 4. 2. and 12. 3. God speaketh thus, *Ye shall not add to the word which I command you, neither shall you diminish ought from it.* He doth not say, you shall not change or alter any part, or you shall not teach any thing to the contrary: but you shall add nothing, and diminish nothing. As to diminish and defalk something from the Law of God, is not to foist in a contrary commandment: so also to add doth not signify to impugn. Put the case it were not forbidden to add, and that it should be spoken thus: *You shall change nothing of my word,* yet the Pope would still be culpable of having infringed this restraint, by attributing to himself the power of changing the Laws and ordinances of God, and of dispensing against the Apostle. In the books of the hourly prayers of our Lady (according to the custom of Rome) the ten Commandments of God are placed in the entrance. The third is couched in these terms, *Remember that thou keep holy the Sabbath and festival days.* Can any thing be more plainly added to the Commandment of God? Therefore if it were prohibited to add to the Law of *Moses* (without which was then no Doctrine of salvation) there is no colour or appearance that at this time the Law of *Moses*, the Prophets, the Evangelists, and Apostles are not sufficient, and that it is lawful to add unwritten Traditions thereunto. And let it not seem strange, that the books of *Moses* alone were then sufficient unto salvation: for whosoever will examine the books of *Joshua*, of the *Judges* and of the *Prophets*, who did set forth their writings afterwards, shall find that they add nothing to the Doctrine of salvation, which is contained in the books of *Moses*: only they add some confirmatory examples of the promises and menaces of God, some histories of the chastisements, judgments and deliverances of the Church, some Prophecies and future events, some particular expositions of that which the law of *Moses* spoke in general, and some Commandments made to
some

some particular one, which were not general Laws nor perpetual in the Church. As for the Oracles which God gave amongst the Cherubins, they were not Doctrines nor Canons of Religion, but answers upon future successes, or upon the estate of the present affairs of peace or war. It is true that Jesus Christ and the Apostles have since given a more ample instruction: But I say that whilst the Church had no other divine books, but those of *Moses*, they were sufficient to salvation: For the Church ought to be contented with that measure of knowledge which God hath revealed. But in succeeding ages, if God revealeth something more then he had done before, and presenteth himself more obviously to human understandings; this falleth out necessary for those, unto whom God's pleasure is to have himself manifested.

That *Moses* hath not distributed unwritten Traditions to the people, see his own testimony at *Deut.* 31. 24. in these words, *And it came to pass, when Moses had made an end of writing the words of the Law in a book, until they were finished, that he commanded the Levites, which bare the Ark of the Covenant of the Lord, saying, Take this book of the Law, and put it in the side of the Ark, &c.*

6. After the death of *Moses*, God gave to *Joshua* no other precept or document than this very book, as he himself speaketh to *Joshua* in the first Chapter: *Be strong and courageous that thou mayest observe to do according to all the Law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night. Surely God in this Law of Moses, commandeth to obey the Sovereign sacrificing Priest, as also the Levites, and the Judges, not when they should add to the Law of God, but when they should teach this Law: As it is said at the 17. of *Deut.* 9. and 11. Where also the Kings are commanded to have the book of the Law of God always before their eyes, and to read therein all the days of their life, verse the 18. and the 19.*

7. None of our Adversaries durst yet deny, that the doctrine of the Gospel is sufficient to salvation, or gain-say that the Gospel is found whole and entire in the new Testament. Otherwise the title were false, and we should be forced to change the inscription, and set it down *part of the Gospel*, until the *Pope* doth publish the second part; or else be compelled to seek the other part of the Gospel in the unwritten word, which is not to be found. For our Adversaries would never suffer it to be compiled and reduced into one body, nor do they divulge any book which is called *the word of God*, except the Holy Scripture.

Some answer, † that the books of the Gospel, which are in the new Testament, do contain all the Gospel but implicitly, that is to say, after an involved and imbroiled manner, the force of conscience hath extorted those words from them, for if the service of Images, adoration of Reliques, Pardons of one hundred thousand years, single life of Priests, succession of the *Pope* in the Apostleship of St. *Peter*, restraint of reading the Scripture, &c. are contained in the books of the new Testament, they must be lurking after an enveloped and obscure manner, for no man could ever descry them to be therein. Those that extract oyls and salts, out of the stones, would idly imploy their knowledge therein. For to speak in general, without any specification, that the Scripture approveth Traditions, is but a mockery, under this veil or shadow, there is neither tyranny, nor idolatry, nor bartering traffique, but many abound, and be practised in the Church, presupposing without proof, that these are the Traditions which the Scripture meaneth, for the *Pope* so judgeth of them, who cannot err in the Faith, though all these Traditions tend only to his profit.

8. I affirm the same of the title of the whole Bible, being called *the testament* or *Covenant of God*, which

† Jehan Jaubert. p. 306.

Title must be changed, if the Scripture be but a part of God's Testament. It were deluding of the World to call *contract of marriage* a parchment that containeth but the moiety of the clauses of the contract: Or to call *Testament*, that which is but a part of the disposal of the last Will.

9. Towards the conclusion of the *Apocalypse*, the Lord Jesus speaks as followeth: *I testify unto every man that heareth the words of the prophecy of this book; If any man shall add unto these things, God shall add unto him the plagues that are written in this book.* Upon which passage the Council of Friuly speaketh thus: || *In the Apocalypse, John the Apostle under the name of one book, hath protested concerning the whole series or prosecution of both Testaments, saying; If any man add to these things, God shall add to him the plagues that are written in this book.*

10. The Apostle St. *John* at the 20. Chapter of his Gospel, 31. saith, *These things are written, that ye might believe that Jesus is the Christ, and that believing, ye might have life through his Name.* Upon which passage, *Cyrill of Alexandria* speaketh in this manner. ' § All things which our Lord hath done are ' not written, but those things only, which they that ' did write them, have believed to be sufficient, to ' the end, that shining in true faith, works, and virtue, we may attain to the Kingdom of heaven.

11. Our Lord Jesus at the 15. of *Matt. 3.* spoke to the Pharisees, *Why do ye transgress the commandment of God by your Tradition?* Observe here that he saith not ye contradict, but ye transgress the commandment of

|| *Concilium Forojuliense.* Nam in *Apocalypsi* Johannes Apostolus sub unius libri appellatione de tota utriusq; Testamenti serie contestatus est, dicens, Si quis apposuerit ad hæc, apponet Deus omnes plagas scriptas libro hoc.

§ *Cyrill. lib. 12. in Johan. cap. ultimo.* Non igitur omnia quæ fecit Dominus conscripta sunt. sed quæ scribentes tam ad mores quam ad dogmata putaverunt sufficere, ut recta fide & operibus ac virtute rutilantes, ad regnum cælorum perveniamus.

God by your Tradition. For indeed the *Pharisaical* Traditions were for the most part simple additions to the Law of God, having appearance of devotion, and things no otherwise forbidden, but as God forbiddeth to add to his word: As to fast twice in a week, to lengthen out their fringes and Phylacteries of their garments, to wash themselves at return from market, scrupulously to clean the pots, and to accompt their paces upon the Sabbath.

12. The Apostle to the *Coloss* chap. 2. 8. *Be-ware lest any man spoil you through Philosophy and vain deceit, after the Tradition of men.* And that our adversaries may not come here to distinguish human Traditions, from those which the Church of *Rome* will have to be imbraced for divine and Apostolical, the Apostle specifieth, and chiefly condemneth certain Traditions, found to be amongst those that are taught by the Church of *Rome*: to wit, service of Angels, observation of Feasts, and the ordinance of those, who using a distinction of meats did say, *eat not, touch not, taste not.* And this not because they thought the meats to be hurtful or polluted in their nature, but (as the Apostle saith) *teaching these doctrines through voluntary devotion, and humbleness of spirit, in that they no way spare the body, nor have they respect to the fulness of the flesh.*

13. The same Apostle to the *Ephesians* 2. chap. 20. groundeth our faith upon the Prophets and the Apostles. *Being built* (saith he) *upon the foundation of the Prophets and Apostles.* If our faith be grounded upon the unwritten word, it is behoveful there be another foundation than the Prophets and Apostles. For if our Adversaries say that *St. Paul* understandeth the Church to be grounded upon the word of the Apostles as well written as unwritten, they oblige themselves to say the same of the doctrine of the Prophets, and also to forge unto us Prophetical Traditions unwritten, which were never mentioned or spoken of about *St. Paul's* time, moreover we have formerly heard our Adversaries maintaining, that there are more things essential

essential in Religion, than the Apostles have taught by mouth or writing.

14. At the 16. chapter of St. Luke 26. the wicked rich man being in hell, requesteth *Abraham*, that one amongst the dead should be sent to his brethren, to give them advertisement, and warn them of their duties, lest that they should tumble into the like torment; to whom *Abraham* maketh answer, *They have Moses and the Prophets, let them hearken to them.* Which is clearly to say, that they ought to content themselves with the Doctrine of *Moses* and the Prophets, which was read in the Synagogues every Sabbath, without expecting other revelation. For Jesus Christ speaketh of the unhappy rich man, as of a man that had lived under the old Testament, during the time that the Church had no other Doctrine, but that of the books of *Moses* and the Prophets.

Chrysostom doth so understand it in his Commentary upon *Galat. 1.* *Abraham being required to send Lazarus, answereth, they have Moses and the Prophets, if they hearken not to them, neither will they believe the dead raised up to life.* Now Jesus Christ bringeth in *Abraham* speaking thus, to declare that he would have more faith ascribed to the Scriptures, than if the dead were called back to life.

15. At *Gal. 1. 8.* *Though we or an Angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed* The vulgar Translation of our Adversaries interpreteth this passage as we do: *Licet nos aut Angelus de cælo evangelizet vobis, præterquam quod evangelizavimus vobis, anathema sit.* Consider now that this translation which the Council of *Trent* declareth to be only authentical,

* ὁ μὲν ἐν Ἀβραὰμ ἀξιόμενος πέμψαι τὸν Λάζαρον ἔλεγεν, ἔχουσι Μωσὴς καὶ τὰς προφῆτας, εἰὰν μὴ ἐκείνων ἀκούσωσιν ἐδὲ νεκρῶν ἀνισταμένων ἀκούσωσι. Ταῦτα δὲ αὐτοῦ ἐνάγει λέγοντα ὁ Χριστὸς, διεκνύς ὅτι καὶ νεκρῶν ἐγεγομένων ἐξιοπιστῆρας εἶναι βάλεται τὰς γραφὰς.

rendreth it *præterquam* not *contra*, that is to say, *other than*, but not *contrary*. For though this word *præter* sometimes signifieth *contra*, yet *præterquam* cannot be so taken; and *præterquam quod* can import nothing else, but *other than that*. So though the Proposition *παρὰ* used by the Apostle, signifieth sometimes *contra*, yet our Adversaries translation admitteth not this exposition. Chrysostom in his Commentary upon Gal. 1. understandeth it the same way, saying, † *The Apostle saith not, if they declare things contrary, or if they pervert all, but if they preach never so little other than we have preached, or if they have altered any thing, be it never so little*. And Theophylact after him: ‡ *The Apostle hath not said, if they preach only things contrary, but if they preach other than that which we have preached, that is to say, if they add never so little more therunto*.

Tertullian in his book of Prescriptions at the eighth Chapter, speaking of the Scripture: * *In the first place we believe, that we ought not to believe other than this*. And at Chap. 14. || *To know no other than this, is to know all*. And at Chap. 29. †† *If an Angel from Heaven preach other than, &c.* And truly the reason is plain, for if our Adversaries confess, that Saint Paul hath preached all that is necessary to Salvation, as well by mouth as by writing, it followeth that he not only forbiddeth here to teach contrary to that which he hath taught, but also that he forbiddeth to add thereunto.

† ἐκ εἶπεν, ἐὰν ἑναντία καταγγέλλωσιν ἢ ἀνατρέπωσι τὸ πᾶν ἀλλὰ καὶ μικρὸν τι ἐυαγγελίζονται παρ' ὃ ἐυηγγελισάμεθα, καὶ τὸ τυχὸν παρακινήσωσι.

‡ Theoph. in Ep. ad Gal. Neq; enim si contraria solum prædicaverint intulit, sed si Evangelisaverint præter id quod ipsi evangelisavimus, hoc est, si plusculum quippiam ipsi adderint.

* Tertull. de præscr. ca. 8. Hoc prius credimus, non esse quod ultra credere debeamus.

|| Et cap. 14. Nihil ultra scire omnia scire est.

†† Et cap. 29. Et si Angelus de cælo aliter evangelisaverit ultra quam nos, anathema sit.

It is objected, that *Paul* himself hath added to that which he did preach, when he wrote more Epistles after that to the *Galatians*; and that Saint *John* after him wrote the *Apocalypse*, and are not therefore accursed. The vanity of this objection answereth itself; for nothing can appear wherein Saint *Paul* in his last Epistles, or Saint *John* in the *Apocalypse*, have added to the Doctrine of salvation, which Saint *Paul* had preached by mouth, and digested into writing; and which was already contained in the books of the Apostles and Evangelists. written before this Epistle.

In sum, what availeth it to dispute, whether the Apostle condemneth those that preach *other than*, or *contrary* to that which St. *Paul* had preached, seeing that whatsoever is other than the Doctrine of the Gospel concerning our Salvation, is also contrary, in as much as God forbiddeth to add thereunto? It is an unnecessary work to rehearse the passages of the Fathers, who affirm that the Apostle condemneth those, who taught contrary to that which he himself hath taught: no man denieth it; for whosoever preacheth contrary to that which Saint *Paul* taught, preacheth also other than the Doctrine of the Apostle: and addeth contrary things thereunto; contradictions being also additions to the Scripture.

Our Adversaries being repulsed from this refuge or starting hole, find out another, and say that Saint *Paul* condemneth those who taught *other than*, or *contrary* to that which he had taught concerning the Doctrine of the Gospel: but Saint *Paul* himself hath not set down all in writing which he hath taught: this is that which they say without proof or reason. For who told them that Saint *Paul* was tender, and forbore to book down all the Doctrine of the Gospel in writing? Did he it in spleen, or was it of forgetfulness, or fearing lest the people might become too expert in the Doctrine of the Gospel? Surely they that speak thus, are bound to open unto us some particular points, that make a part of the doctrine of the Gospel, which Saint *Paul* would not set down in writing. Is it invocation of Saints, or Papal Indulgences, adoration of reliques, succession of

the Pope in the Apostleship of Saint *Peter*, religious service of Images, single life of Priests, prayer in a tongue which the supplicant understandeth not, or Masses to free souls out of Purgatory? no Christian will believe it of these, unless it be such a one as hath a mind to be deceived: And this inconsiderate presumption must be countenanced by some other proof, besides the testimony of our adversaries.

Saint *Augustin* gave no credit to it: for he expoundeth this passage unto us by way of paraphrase. * *If any man whether it concerneih Christ or his Church, or any other thing appertaining to faith, or government of life (I speak not, if any of us; but that which Paul hath suggested, if an Angel from heaven) declare unto you, other then you have received in the Scriptures, concerning the Law and the Gospel, let him be an Anathema. And Chrysostome* in his exposition upon the 1. chap. to the *Galatians*, † *Saint Paul preferreth the Scriptures before Angels descending from heaven, and that most justly. And a little after, Wherefore he denounceth, that if any man preach unto you other than I have preached unto you, &c.*

To conclude, how should those points before recited have been preached by Saint *Paul*, considering that in his Epistles there is found a flat condemnation of their doctrines.

If beside the holy Scripture there be some other word of God, it were fit our adversaries should lay them in view fairly above board, for the better avoidance of all strife and controversy arising from them. But they cannot. Only they would have the Church of *Rome* to be believed, and especially the Pope; who

* *August lib. 3. contra lit. Petiliani cap. 6. Si quis sive de Christo, sive de Ejus Ecclesia, sive de quacunq; alia re quæ pertinet ad fidem vitamq; nostram, non dicam si nos, sed quod Paulus adjecerit, si Angelus de Cælo vobis enuntiaverit præterquam quod in scripturis legalibus et Evangelicis accepistis, anathema sit.*

† *ὁ δὲ Παῦλος καὶ ἀγγέλων ἐξ ἑρανῶ καταβαινόντων αὐτὰς προτιδῶσι καὶ γραφάς.*

is circumſpect enough not to pronounce his own condemnation, nor to aboliſh the Traditions that are ſo beneficial unto him. Yea our adverſaries themſelves refute this, when they ſay that the Apoſtles have not taught by mouth, nor compoſed in writing all that is eſſential to Chriſtian Religion.

CHAP. XXII. *Whether to ground a Doctrine, it be lawful to uſe words equivalent to thoſe that are found in the Scripture, or to uſe conſequences and Arguments.*

SOME ſmattering and unquiet Jeſuits perceiving themſelves weak in the combat, by the preſſure of the evidence of truth, have thought upon a cavilling and impertinent courſe, whereby to entangle the diſputation at the very entrance, and to prevent ever coming to the true ſcanning or examination of the Doctrine.

Their cunning flight is always to queſtion and interrogate, inſtead of keeping themſelves to a regular and methodical argumentation; and as ſoon as we open our mouths, they call to us, *Shew me that which you ſay, word by word in the Scripture.* Now if there want but a ſyllable, or if it happen that we uſe theſe words, *that is to ſay*, or *by conſequent*, they fall into laughter and ſay that a Coach drawn by Horſes is a conſequent, and ſo break off, alledging they have reduced us to conſequences. If we quote ſome paſſage of Saint *Matthew* or of *Eſaiab*, they aſk whether the book be Canonical: If we answer, yea; they require a paſſage of the Scripture that ſaith, Saint *Matthew* is Canonical. If we expound one paſſage by another, they ſay, ſhew me a paſſage that alloweth this paſſage to be expounded by that. If we make an argument (though it be demonſtrative) they deride and jeer it, ſaying, that ſyllogiſms are but human diſcourſe, and an invention of *Ariſtotle*, unfit to regulate our faith.

But thoſe of our adverſaries who are better ſtored with knowledge, as *Thomas*, *Bellarmin*, *Baronius*, *Perren*, *Salmeron* and *Vasques* reject this wrangling
Philo-

Philosophy and froward reasoning, which carpeth at Syllables, and is made for nothing else but to bring forth nothing, and brave and swagger in the speed of running away.

Now, what an unjust case it is, that those who attribute to the Church of *Rome* the power not only of adding to the Scripture, but also to alter that which God hath ordained in the Scripture, and who hold that their Church hath no obligation to the Scripture, should use such rigour against us, to bind us precisely to the words and syllables of the Scripture : though we change nothing in the substance.

It were an easy matter for us to proceed against them after the same wise : replying to the first word they offer us, *Shew me what you say in as many words in the word of God written or unwritten*, for they take both for the rule of their instruction. And if they make use of these words *therefore* and *then*, to tell them, these are your reasons and consequences ; and instead of giving a satisfactory answer, to enjoin them that they prove unto us, that we are bound to prove to them what they demand : and so to break off with laughter and insultation, this were the way (as the proverb hath it,) to counterfeit the fools with mad-Men.

If in handling points of the Faith, it be not permitted to make use of other words besides those that are found in the Scripture, it shall not be suffered to preach, nor to write commentaries, nor to confer the passages of the Scripture together : for this collation cannot be made without employing some other words, which form the comparison, and shew the resemblance. It shall not likewise be suffered to recite the Creed, nor to say there are but four *Evangelists* in the New Testament : for the Scripture speaketh not this in so many words.

Moreover by this pedantical cavilation, neither *Charles* nor *Anthony*, nor any particular man shall be obliged to believe in Jesus Christ, nor to obey him : For the Scripture neither speaketh of *Charles* nor *Anthony*.

thony. But the duty of particular men is drawn by necessary consequence, from the general rules that are in the Scripture.

So our adversaries believe that *Pope Urban* is lawful successor in the supremacy of *Saint Peter*, which nevertheless they derive by consequence of this general Maxim, *that the Bishops of Rome are lawful Successors in the Primacy of S. Peter.* If from an imaginary Tradition they draw consequences, why should not we draw them from the holy Scripture?

When I say that *Purgatory*, and the Primacy of the Bishop of *Rome* are Traditions, whereof the Scripture maketh no mention, how should I shew this in so many Syllables, seeing I hold that it is not found therein at all? for if there were found a passage that saith, there is no such thing as *Purgatory*, the Scripture should make mention of *Purgatory*. These men require the same, as when I should say, that nothing is spoken of *Jesus Christ* in *Virgil's Æneids*, some trifling Sophister urgeth me to shew in the *Æneids*, a passage affirming that *Jesus Christ* is not therein mentioned.

This peevish wrangling, no less injurious than troublesome, taketh from the Christians, all means of proving to a *Jew*, by the Prophets, that *Jesus* is the Christ, for the name of *Jesus Christ* is not found in the Prophets; yet certain it is, that the thing itself is therein explained in equivalent terms.

To be short, in such juggling Theology, it is impossible to prove by Scripture, that an *Ape* or *Cat* is not to be adored, for this is not found *totidem verbis* in the Scripture; but it is drawn from necessary consequence of passages, wherein God alone will be worshipped.

If I say that the soul is immortal, and that God governeth the World by his Providence; will these venerable Doctors take me by the throat, to shew them this syllabically in so many words? Indeed it is not found in the same words, but in some other equivalent speaking of the life eternal, in this manner: *God maketh all things according to the counsel of his will*, Ephes. 1. 5. *And a Sparrow falleth not to the ground*

ground without the will of God, Matt. 9. 29. And God himself pronounceth, *My counsel shall stand, and I will accomplish all my pleasure*, Eſaiah 46. 10.

If the Scripture ſaith that God descendeth or runneth, or is inflamed with choler, or ſleepeth, ſhall it not be lawful to uſe plain and intelligible words in expounding theſe figures ?

Likewiſe I find not in the Scripture the word *Trinity*, but I have found the word *three* ; Saint *John* telling us that *there are three in heaven, the Father, the Word, and the holy Spirit*, 1 John 5. 7.

I find not in the Scripture, *totidem verbis*, that the ſoul of the thief was not in *Limbo*. But I find that Jeſus Chriſt aſſured him, *Thou ſhalt this day be with me in Paradife*.

I find not in the Scripture in the ſame terms, that the Saints know not our hearts, but I find there how *God alone knoweth the hearts of men* 2. Chron. 6. 30.

There is no mention made of ſingle life of Prelates, in the ſame words, but there it is ſaid, *Let a Biſhop be huſband but of one wife*, 1 Tim. 3. 2.

Furthermore Jeſus Chriſt diſputing with the devil, Matt. 4. 11. told him, *It is written thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*. Which is a paſſage of the 6th of Deut. 13. *Thou ſhalt fear the Lord thy God, and ſhalt ſerve him, and ſwear by his Name*. To which paſſage, the Lord joineth another the 1. of Sam. chap. 7. 3. *Subject your hearts to the eternal God, and ſerve him alone*. Jeſus Chriſt made no ſcruple or difficulty to ſpeak the ſame thing in ſundry phraſes.

At the 18 *Acts* 28. it is related that *Apollos a Jew*, demonſtrated by the Scriptures of the Old Teſtament, that Jeſus was the Chriſt, though it be not therein expreſſed in ſo many words.

And Saint *Peter* at the 10 *Acts* 43. ſpeaketh thus. *To Jeſus Chriſt give all the Prophets witneſs, that through his name, whoſoever believe in him, ſhall receive remiſſion of ſins*. Yet this is not found among the Prophets in expreſs words, but in equivalent terms,
and

and by necessary consequence, shall we then be rebuked, if we alledge the Scripture after the same wont and form as Jesus Christ and the Apostles have done?

The Apostle Saint Paul in the 2d. to *Tim.* 1. 13. commanding us to hold fast the form of sound words, doth not bind us to syllables, for soundness and purity of doctrine, may copiously and in full sense dwell under the signification of several sorts of words, as health of body, may be cloathed under another habit. It is so taught by *Hierom* upon the 1 chap. to the *Galat.* * *Let us not think that the Gospel consisteth in the bare words of the Scripture, but in the true meaning and signification; not in the superficies, but in the very marrow, not in the leaves decked with words, but in the root of solid reason.*

The Fathers and ancient Councils were ignorant in such kind of importunate and unmannerly divinity, when they defined by the Scripture in the first *Nicene* Council, that the Son is † *consubstantial* with the Father. And when the first Council of *Ephesus* decreed against *Nestorius*, that the Virgin Mary might and ought to be called the ‡ *mother of God*.

The *Arians* pressed *Athanasius* to shew them this word *consubstantial* in the Scripture; to whom *Athanasius* answereth in his book of the decrees of the *Nicene* Council, ' § Though the very words be not so couched in the Scripture, yet they have the sense and understanding of the Scripture.'

* Ne putemus in verbis scripturarum esse Evangelium, sed in sensu, non in superficie, sed in medulla, non in sermonum foliis, sed in radice rationis.

† ὁμοῦσι.

‡ θεοτόκῃ. *Deipara*.

§ Εἰ καὶ μὴ ἔτις ἐν ταῖς γραφαῖς εἴτιν αἱ λέξεις, τὴν ἐκ τῶν γραφῶν διάνοιαν ἔχουσι. Ενδύμα τῆς ἀσεβείας ἐστὶν αὐτοῖς ἡ φιλία τῷ γράμματι.

Gregory

Gregory of Nazianzen, at the end of his Sermon touching Cyprian, calls the *verbalists* *θηρευτὰς συλλαβῶν καὶ λέξεων*, hunters after Syllables and words. And in his 37th Oration, which is the fifth concerning *Theology*, he saith that 'the love of the letter is to them ' a shadow or cloak for impiety.

Ambrose in his book concerning the Faith, written against the *Arians*, chap. 5. '* How do you say that ' consubstantial is not in the divine Scriptures? as if ' consubstantial were any thing else but, I am issue of ' the Father, and the Father and I are one.'

We learn out of Photius, his *Bibliotheca*, that Theodoret composed an express treaty upon this subject, the inscription whereof is, ' † Against those who affirm that we ought to rely on the words, without ' having regard to the matter signified.'

Touching this point, we have the most learned of our adversaries on our side. Bellarmine, in his third Book of Justification, chap. 8. ' † Nothing can be ' sure in certainty of Faith, unless it be contained ' immediately in the word of God, or drawn from the ' word of God by some evident consequence.'

Salmeron in his ninth *Prolegomenon*, ' § Not only the ' matter which is immediately contained in the Scrip-

* Quomodo dicis ¶ in Scripturis homouosion inveniri? quasi aliud sit homouosion quam quod dicit, Ego de Patre exivi & ego et Pater unum sumus

† πρὸς τοὺς λέγοντας ὅτι χρὴ δέχεσθαι τὰς φωνὰς καὶ μὴ σκοπεῖν τὰ διαυτῶν σημαίνόμενα.

† Non potest aliquid certum esse certitudine fidei, nisi aut immediate contineatur in verbo dei, aut ex verbo dei per evidentem consequentiam deducatur, &c. Neque de hoc principio vel Catholici vel hæretici dubitant.

§ Salmer. proleg. 9. prima quinquagen. Can. 7. Non tantum divinam auctoritatem habent, & fide ea tenenda sunt quæ in Scripturis expresse continentur, sed etiam ea omnia quæ ex illis necessaria & evidenta consequentia deducuntur, quæ doctrina a magno illo Theologo Gregorio ad nos derivata est. Et Paulo post, Dupliciter aliquid esse in Scriptura dicitur, aut quia est expresse in ea contentum, et in sensu literali, deinde omne quod virtute in ea contentum est, & necessaria consequentia extractum. Atque his duobus modis agere licet in hæreticos.

• tures

tures, hath divine authority, and ought to be allowed with Faith; but also all things that are drawn from thence by necessary and evident consequence, which doctrine hath been derived unto us from *Greg.* that great Divine. And a little after a thing is said to be in the Scripture too manner of ways; partly because it is there contained expressly, and in the literal sense; partly because it is contained virtually therein, and is drawn from thence by necessary consequence, now it is lawful to dispute with Hereticks both these ways.' He bringeth Purgatory, merits, and satisfactions for examples; words that himself confesseth not to be in the Scripture, but may be drawn from thence by consequence.

Jesuit *Vasquez*, '§ It importeth not whether the word be in Scripture or no, so as that which it signifieth be in the Scripture.' *Jansenius* Bishop of *Ghent*, affirmeth the same at the 107th Chapter of his *Harmony*.

Our confession is frivolously objected unto us, which faith in the fifth Article, that 'the Scripture is the rule of all verity, containing all that is necessary for the service of God and our Salvation, to the which it is not lawful to add, diminish, or alter.' For if these novice doctors afforded themselves the leisure to read the following lines, they should there find, that 'we avow the three Creeds, to wit, the Apostles, the *Nicene*, and the *Athanasian*.' Which notwithstanding are not found in the Scripture, in such and so many words. And in the Article following, we approve of that which hath been determined by the ancient Councils, touching three persons in one individual essence, yet the determinations of Councils are not found to be in the Scripture in the same terms.

Our confession confineth us no more to the Scripture, than the Council of *Trent* bindeth our adver-

§ *Vazq.* in 1. Par. *Thomæ* Tomo 2. *Lisp.* 110 cap. 1. §. *Quarto.* Nihil refert hanc vocem non esse in Scriptura, si vox id significat quod Scriptura docet.

versaries to the word written and unwritten. Yet they would not be interrupted thereupon, nor that we should enjoin them, to shew every word spoken by them, to be in so many syllables in the written word, or in that which is not written.

Whereas they suffer us not to bring one passage of Scripture, for exposition of another, unless we suddenly bring a third, that saith this passage expoundeth that. By such proceeding they take away and extinguish all means of expounding Scripture by Scripture: wherein also they contradict the Elders and Doctors of the Church of *Rome*, who grant that Scripture shall be interpreted by Scripture, as we have mentioned in my former book of the Judge of Controversies, Chap. 4. For the exposition of these words, *This is my body*, we alledge the passage of the Apostle, saying, *This bread which we break, is it not the Communion in the body of Christ?* Likewise, *When you shall eat of this Bread, or drink of his Cup, you shall declare the death of the Lord.* Hereupon these youngsters require a passage which saith, that these two last passages are the exposition of the first. We answer that it is not needful, for it is sufficient that these three passages speak of the same thing. For to understand the doctrine of the Eucharist, it is behoveful to collect together all that the Scripture maketh thereof mention; seeing that passages so comparatively united, do manifest and interpret one the other.

These new Disputants in rejecting all syllogisms, and all arguments, are obstinate and unexcusable. For by what reason can they banish the use of reason from divinity? It were fitter for them to address themselves to the Thomists and Scotists, who are full of School brambles, and do subject Saint *Paul* to the positions of *Aristotle*, and cloath Divinity with a philosophical habit. Yet these very men who forbid us to dispute, do make arguments (after their manner) to the which it is impossible to give answer, by the sole words of the Scripture. For we are constrained to say, *I deny the major*, or *the minor*, which are words not so much as touched in the Scripture.

What

What man, but a senseless, is ignorant, that when two Propositions are soldered together as they should be, the conclusion or inference must necessarily follow?

And this is not an invention of *Aristotle*, but a work of God, and a natural impression, for peasants make good arguments, though ill accommodated.

If of two propositions in an argument, one be drawn from the Scripture, the other be known by the sense, and allowed by the adversary, the conclusion shall follow of necessity. As for example, I speak according to Scripture, that *every man is a liar*. To this Proposition I add another well known by the sense, and confessed by the adversary, *Philip is a man*, whereupon the conclusion that followeth, *therefore, Philip is a liar*, cannot be denied, but by some witless ideot, and such a one as will not stick to contradict himself, in denying that which necessarily followeth, upon the proposition which he hath confessed.

As to the end it may not be thought, that this Conclusion hath no certainty, but by vertue of the two propositions, I say that without a formal syllogism, this conclusion *Philip is a liar* is contained in that proposition *every man is a liar*, just as one crown is contained in ten, though there be no man to say it.

Thomas ought to have instructed them hereupon, who in the first part of his sum, Quest. 1. sheweth, that ‘ * Theology is disputative, and that by the articles of faith it proceedeth to shew some other thing, as when the Apostle in 1 Cor. 15. disputeth of the Resurrection of Jesus Christ, to prove the Resurrection to be common.’ Upon which place *Vasquez* in the twelfth Disputation Chap. 2. maintaineth, that in the Theology if one proposition be taken out of a passage of Scripture, and the other known by natural

* *Quest. 1. art. 8.* Theologiam esse argumentariam, & ex articulis fidei procedere ad aliquid aliud ostendendum. Sicut Apostolus 1. Cor. 15. a resurrectione Christi argumentatur ad communem resurrectionem probandam.

light, a conclusion may be drawn from thence, which may serve for a definitive position in the faith.

It is true (say these men) that human reason may be deceived; and they say true. The same may be said of the sight and of the hearing, but would they dig out their own eyes, under colour that their eyes do sometimes deceive them? Under the pretext that reason is sometimes abused, shall they withhold us from the use of reason? Are there no good consequences, and necessary? Because some are evil, shall they reject those that are good? If they will have it so, when the Doctors read to us some passage of Scripture, may not we tell them, 'Perhaps it is not there as you read it, you must not believe your eyes, for the sight of a man may often be deluded and mistaken?'

Therefore the manner of making arguments, where reason is not deceived, and whence the conclusion cannot be denied, is that which I have said, by joining to a proposition drawn from the Scripture, a second that is known by the sense, or be a natural light, and is allowed by the Adversary.

The way to put these Disputants of our age to a *non plus*, is to stave them off from interrogations, and keep them to a syllogistical method; for then they shall make an argument, wherein the second proposition shall be thus in substance; 'You are obliged by your own confession to say nothing but what is in the Scripture,' *totidem verbis*, the which ought to be denied them.

It would be easy for us to touch our belief, in terms extracted word by word out of the Scripture, fastning one passage to another without knot or connection. The language indeed would ill cohere, having neither the word *for* nor *then*, nor *wherefore*, nor all that serveth to dispose its discourse into parts, and to shew the prosecution of the reason. But in doing this, we should close up the mouths of these harebrained spirits, who take it in indignity, and are offended if a word *for*, be used which is not in the Scripture.

In one thing they speak reasonably. 'But if (say they) Ye be permitted to make use of consequences, why

‘ why shall it not be lawful for us to do the same ?’ This cannot be contradicted, but on condition that they obtrude not unto us *non sequiturs* for consequences, drawing all things out of all things, like so many Chymists. You may see some patterns of their consequences : Christ hath said, *I have to tell you many things, but you cannot for the present bear them away* : Therefore Christ hath taught that Saints ought to be invoked, images to be served, and the Trinity to be painted. Christ hath said, *do this* ; therefore the Priest sacrificeth the body of Jesus Christ in the Mass. Christ hath said, *tell it to the Church*, therefore the Church of Rome cannot err. Christ hath said, *All that you shall loose on earth shall be loosed in heaven*, therefore the Pope can let loose under ground, and release Souls out of Purgatory. God hath made man after his own Image ; therefore images ought to be adored. Likewise, *Sin against the Holy Ghost is neither pardoned in this world nor in the world to come* ; therefore there is a fire of Purgatory, to purge the souls. Consequences that would provoke laughter, were it not that thereby the word of God is trodden under foot, and the service of our Lord utterly depraved.

CHAP. XXIII. *Testimonies of the Fathers, touching the perfection of the Scripture.*

AS the authority of the word of God contained in the holy Scriptures, is not supported by the authority of men, so also its perfection hath no want of their testimony. Jesus Christ spoke at the fifth of *John* 34. *I seek not Testimony from Men.* To believe that the word of God is perfect, because men affirm it, is to kindle a lamp to light the noon day ; for God is not to be therefore trusted, because men say the word it must be so. The word of God is as forcible alone, as in company, yea being alone it better guardeth its own authority. How gross then and absurd our adversaries should shew themselves, in attempting to prove the insufficiency of the Scripture,
out

out of the Fathers, seeing that to defend her sufficiency by warrant of the Fathers, is to derogate from her authority.

But before we listen to the ancient Doctors in this question, give us leave to protest, that we alledge them not to defend the Scripture, but by way of their justification : For they are made the advocates of error, contrary to their own intention. They are alledged to prove the insufficiency of the Scripture, whose actual perfection and absolute sufficiency they exalt above all occurrences and tracts concerning the doctrine of salvation.

Clemens Alexandrinus in the sixth book of his *Stromata*, ‘ * We say nothing without the Scriptures.’

Tertullian in his book against *Hermogenes* wrote before he came a Montanist Heretick, in his 22. chap. ‘ † The shop of *Hermogenes* declareth to us that it is written, but in case it be not written, let that woe, denounced against those which add or diminish, be a terror unto them.’ But when he afterwards slid away into Heresy, he betook himself to maintain his doctrine by unwritten Traditions. For in his book of Monogamy, which he compiled being an Heretick, at the 2. chap. he transmitteth us to Tradition, alledging these words of our Lord : *I have many things to tell you, but you cannot carry them away at this time ;* which is the passage that our adversaries ordinarily produce for their Traditions.

St. Hippolitus, ‘ † There is but one God, whom we know not by other means, but by the sacred Scrip-

* ὃ δὲν ἄτερ γραφῆς λέγομεν.

† Scriptum esse doceat Hermogenis officina. Si non est scriptum, timeat vix illud, adjicientibus aut detrahentibus destinatum.

† Hippol. tomo 3. Biblioth Patrum, pag 20. & 21. Edit. Col. Unus Deus est. quem non aliunde agnoscimus quam ex S. Scripturis. Quémadmodum nisi quis vellet sapientiam hujus sæculi exercere, non aliter hoc consequi poterit, nisi dogmata Philosophorum legat sic quicunque volumus pietatem in Deum exercere, non aliunde discemus quam in Scripturis divinis.

tures.

'tures. Even as he that would exercise the wisdom of
'this age, cannot seek and obtain it, but by reading
'the opinions and precepts of Philosophers: So all of
'us that would practise true piety towards God, can
'learn and comprehend it no way else, but by the holy
'Scriptures.'

St. *Athanasius* in the beginning of his oration a-
gainst the Gentiles. '§ The holy and divinely inspir-
'ed Scriptures, are sufficient to cause the truth to be
'understood.' And in his book of our Saviour's Incar-
nation, 'Are you so inordinately desperate as to re-
'late things that are not written, and to keep your un-
'derstanding at such distance from true piety?'

Ambrose in his first book *de Officiis* chap. 23.
'|| How can we alledge things, not found to be in holy
'Scriptures?'

St. *Hilary* in his second book against *Constantius*,
'† I do admire thee, O Emperor *Constantius*, shewing
'thy desire, that men should believe, according as it is
'written.'

Basil is excellent hereupon towards the end of his
Ethicks, which are among his Ascheticks: '* If
'(saith he) all that is not of Faith be sin, as the A-
'postle speaketh, and faith cometh by hearing, and
'hearing from the word of God, all that is without
'or beside the holy Scripture divinely inspired (not be-
'ing of faith) is sin.' And again in his Treatise con-

§ Athan. αὐτάρ κεις μὲν γὰρ εἰσὶν αἱ ἁγία καὶ θεόπνευσται
γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν.

|| *Ambros.* Quæ in scripturis sanctis non reperimus, ea quemad-
modum usurpare possemus?

† *Hillar.* Te admiror, fidem tantum secundum ea quæ scripta
sunt desiderantem.

* *Basil.* εἰ γὰρ πᾶν ὃ ἐκ ἐκ πίστεως ἁμαρτία ἐστίν, (ὥς
φησιν ὁ ἀπόστολος) ἡ δὲ πίστις ἐξ ἀκοῆς, ἡ δ' ἀκοὴ διὰ ῥήμα-
τος θεῶπαν τὸ ἐκτὸς τῆς δεοπνεύστῃ γραφῆς ἐκ ἐκ πίστεως ὄν,
ἁμαρτία ἐστίν.

cerning Faith : ‘ * It is a manifest revolt from the faith, and a capital crime of pride and presumption to reject any thing that is written, or to bring in any thing-unwritten.’ See also the same Father amongst his more compendious rules in the 95. definition.

St. *Cyrill* of Jerusalem is no less express. This good man in his fourth Catechism instructeth the people in this manner : ‘ § Touching the divine and sacred mysteries of the faith, the least matter is not to be taught without the holy Scriptures, nor suffered to be brought in after any sort whatsoever, either through probability, or through words fitly disposed. Yea, put no confidence in me that speak unto you these things, unless I give you proof, of that which I preach unto you, out of the holy Scriptures, for the integrity of our faith consisteth not in designs or conferences artificially invented, but in proof drawn from the divine Scriptures.

And *Cyril* of Alexandria in the 2. book upon *Genesis*, ‘ † How can we admit of that which the holy Scripture hath not said, or range it amongst absolute verities ?’ And in his seventh book against *Julian*, ‘ The holy Scripture is sufficient to make those wise, most approved, and of able understanding, who are therewith educated and instructed.’

Theodoret in his first Dialogue intituled *De Immutab.*

* Idem. φανερά ἐκπλήωσις, πίστεως, καὶ ὑπερηφανίας κατηγορία, ἢ ἀδείειν τι τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων.

§ *Cyril. Hier. Catech. 4. c. de Spir. S.* Δεῖ περὶ τῶν θείων καὶ ἀγίων τῆς πίστεως μυστερίων μηδε τὸ τυχόν ἀνευ τῶν θείων παραδίδοσθαι γραφῶν, μηδὲ ἀπλῶς πιθανότητι καὶ λόγων κατασκευαῖς παραφερισθαι μηδὲ ἐμοὶ τῶ ταῦτα σοὶ λέγουσι ἀπλῶς πεισῆσαι εἰὰν τὴν ἀποδείξιν τῶν καὶ ἀγγελολογούμενων ἀπο τῶν θείων μὴ λάβῃς γραφῶν.

† *Cyrillus Alexandr.* ὁ γὰρ ἐκ εἴρηκεν ἡ θεία γραφὴ τίνα δὲ τρόποι παραδεξώμεθα, ἐν τοῖς ἀληθῶς ἔχουσι καὶ λογιώμεθα.

‘† Bring not human reasons to me, for I believe not
‘in any thing, but the holy Scriptures.’ And in his
second Dialogue, ‘§ I am not so rash as to affirm any
‘thing, wherein the sacred Scripture is silent.’

Chrysostom, upon the second Epistle to the *Thessalo-*
nians the second chapter, ‘|| All things that are in the
‘divine Scriptures are clear and sincere, every thing
‘that is necessary, is therein plain. And upon *Psal.*
95. ‘*When any thing is spoken without the Scripture,
‘the very cogitations of the hearers are lame.’

The same Father in his third Homily upon the se-
cond to the *Corinthians*, calleth the Scripture an exact
ballance, the rule and square of all things. He saith
not as *Bellarmino* (falsifying this passage) doth make
him, that the Scripture is the most exact rule of all ;
but ‘||| that it is the ballance, square, and rule of all
‘things.

Saint *Hieron*, upon the first Chapter, of the Pro-
phet *Haggai*, ‘†† The things which they invent and
‘forge of themselves, as by the Apostolical Tradi-
‘tion, without the authority and testimony of the
‘holy Scriptures, are stroken and dashed by the very
‘sword of God.’ And upon the Prophet *Micah*, 1.
1. c. 1. ‘The Church of Christ is not strayed out
‘of its limits, that is to say, from the holy Scriptures.’

† *Theod. Dialog.* 1. Εγὼ γὰρ μόνη πείδομαι τῇ θείᾳ
γραφῇ.

§ *Et Dial.* 2. Οὐ γὰρ ἔτι εἰμὶ θραυτός ὥστε φάναι τι
σεισηγμένον παρὰ τῇ θείᾳ γραφῇ.

|| *Chrysost.* Παντα σαφὴ καὶ εὐδία τὰ παρὰ ταῖς θεαῖς
γραφαῖς, παντα τὰ ἀναγκαῖα δηλα.

* Εὰν τι ἄγραφον λέγεται, ἢ διανοιατῶν ἀκροατῶν
σκάζει.

||| *Αἰριβῆ* ζυγὸν ἀπάντων καὶ γνώμονα καὶ κατόνα.
Bellar. de verbo dei lib. 4. cap. 11.

†† *Hieron.* Sed & alia quæ absque autoritate & testimonio
scripturarum quasi traditione Apostolica sponte reperiunt, percutit
gladius Dei. Ecclesia Christi, &c. non est egressa de finibus suis,
id est de Scripturis sanctis.

So as to bring any thing from without the Scripture in the Doctrine of Salvation, is to wander out of the bounds that God hath prefixed to the Church.

The same Father against *Helvidius*, ‘ † As we deny
 ‘ not that which is written, so we reject that which is
 ‘ written. We believe that God is born of a Virgin,
 ‘ because we read it ; but we believe not that she was
 ‘ joined in marriage after her Child birth, because
 ‘ we read it not.’

We have the life of *St. Anthony* (which some attribute to *Athanasius*) speaking, τὰς γραφὰς ἰκανὰς εἶναι πρὸς διδασκαλίαν, ‘ that the Scriptures are sufficient
 ‘ for our Instruction.’

Saint *Augustin*, in his forty-ninth Treatise upon *St. John*, †† ‘ The Evangelist testifieth that Jesus Christ both
 ‘ did and said many things that are not written ; but
 ‘ we have chosen the things esteemed necessary to Salvation, which have been written.’

In his second book, *De merito peccatorum & remiss.* Chap. 36. § ‘ When a matter of greatest obscurity and
 ‘ darkness is disputed, without the assistance of the
 ‘ divine Scriptures evident and most certain direction,
 ‘ human presumption ought to suppress itself. The
 knowledge that some impute to Saints concerning our cogitations, the *Limbus* for the Fathers, and that for little Infants, are matters very obscure, yet concerning these points have we no passage in the word of God.

In the 142 Epistle, Chap. 9. ‘ * By the single
 ‘ Scripture alone, you may fully know the will of
 ‘ God.’ And if it be supposed that this Epistle was

† *Hiero. in Heliud.* Ut hæc quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus. Natum Daum esse de virgine credimus quia legimus. Mariam nupuisse post partum non credimus quia non legimus.

†† *August.* Evangelistâ testatur multa Dominum Christum et dixisse et fecisse quæ non scripta sunt, electa sunt autem quæ scriberentur, quæ salutis credentium sufficere videbantur.

§ Ubi de se obscurissima disputatur, non adjuvantibus divinarum scripturarum certis clarisque documentis, cohibere se debet humana presumptio.

* Per solas scripturas potes plenam Dei intelligere voluntatem.

not

not written by Saint *Augustin*, but by *Pelagius*, yet it is manifest, that *Augustin* never reprehended him for speaking in this manner.

Also in his book of nature and grace, Chap. 61. A *Pelagian* reciting to him some Allegations of the Fathers, he answereth, '† I owe my approbation and consent only to the canonical Scriptures, without refusal or excuse.'

The same Doctor in his book of the unity of the Church, disputeth against the *Donatists*, who affirmed that the true Church was on their side. *Augustin* to know which is the true Church, will have the question determined by the Scriptures alone; not by the Histories and human Testimonies, whereof the *Donatists* make their use and best advantage. These are his words in the second chapter, † 'What shall we do then? Shall we seek the Church in our words, or in the words of her head, our Lord Jesus Christ? I conceive that we ought rather to seek it in the words of him, who is the truth itself.' Diametrically opposing our adversaries, who will have the Scripture notified and received by the Testimony of the Church: He on the other side will have us take notice, and embrace the true Church, by the Testimony of the Scripture. And in the third chapter pursuing this Discourse: || 'But as I began to say, let us not hear it spoken, I say this, thou sayest that, but let us hear, this saith the Lord. There are assuredly books of the Lord, to whose authority we both subscribe, therein we both believe, to them are we both subject, that is the place where we are to seek

† Solis Canonicis debeo sine ulla recusatione consensum.

‡ Quid ergo facturi sumus? in verbis nostris eam quæsituri, an in verbis capitis sui, Domini nostri Jesu Christi? Puto quod in illius potius verbis eam quærere debemus qui veritas est.

|| Sed ut dicere cæperam, non audiamus hæc dico, hæc dicis, sed audiamus, Hæc dicit Dominus. Sunt certè libri dominici quorum auctoritati utrique consentimus, utrique credimus, utrique servimus. Ibi quæramus Ecclesiam, ibi discutiamus causam nostram.

‘ the Church, there we debate our cause.’ This pious Doctor spoke not as too many do in these days, that the Scripture is not Judge, that it is a dumb Rule, that it is ambiguous, that it containeth not all things necessary to salvation, that the faith of the Church regulates the Scripture, and not on the contrary ; he would have the Question of the Church decided by the Scripture alone. Whereupon he addeth, ‘ § Let us despise and cast from us those allegations, which we make one against another, and are not taken from the divine canonical books, but from elsewhere. For (urging further) I desire that the Church be proved, not by human documents or instructions, but by divine Oracles.’ He calleth human instructions, all that is alledged without the Scripture. Can our Adversaries by this course ever prove, that the Church of *Rome* is only the true Church, rather than the *Græcian*, or the *Syrian* ? and that the Pope is Saint *Peter*’s Successor, in the charge of head of the universal Church ? At the last, after many passages of Scripture called to mind, and uttered in defence of it, turning his design towards the *Donatists*, he summoneth them to prove their positions by Scripture. ‘ Read us that in the Law, the Prophets, the Psalms, the Gospel itself, or writings of the Apostles and we shall believe.’ Observe directly how we proceed with our adversaries ; for we call upon them, ‘ * Read us invocation of Saints, Images of the Trinity, adoration of Reliques, or succession of the Pope in the Apostleship of Saint *Peter*, in the writings of the Prophets, Apostles, Evangelists, and we will believe them.’ But they are so nettled at this, that (following the Example of the *Donatists*) they censure this demand to be unjust, remanding us to Tradition,

§ Auferantur ergo illa de medio, quæ adversus nos invicem, non ex divinis Canonicis libris, sed aliunde recitamus.

* Cap. 6. Legite nobis hoc de Lege, de Prophetis, de Psalmis, de ipso Evangelio, Apostolicis literis, legite, & credemus.

which

which they call the unwritten word, taught by the mouth of the Church, that is to say, the Pope and a few Prelates, who domineer by means of these Traditions, which are all accommodated to their profit, and subdued to their power.

This holy personage cannot be satisfied with long enough insisting upon this subject, and if this book were not to be found in all Saint *Augustin's* works, or that it were without a title, our Adversaries would say, that *Calvin*, or *Beza* had contrived it to their humour. For he addeth, ‘ * Let *Donat* read me that in the holy Scriptures, and he shall be no Anathema.’ Likewise, ‘ † Let them read us that in the holy Scriptures, and we will believe it.’ And a little after, rejecting the proofs of the *Donatists*, who alledged miracles for themselves, and the Councils of their Bishops, and the belief of the people, saith, ‘ § Such like matters being laid aside, let them demonstrate and prove their Church if they be able, not in discourses and rumours of *Africans*, not by the Councils of their Bishops, nor by the writings of such and such Disputants, nor by cheating signs and miracles; for against these devices we are armed and prepared with the word of God; but by the ordinances of the Law, by the predictions of the Prophets, by the Canticles of the *Psalms*, by the words of the Shepherd himself, by the preachings and pains taking of the Evangelists, that is to say, by all the Canonical authorities of the holy Books.’

* Cap. 12. Legat mihi hoc in scripturis sanctis, & non sit Anathema.

† Cap. 15. Legant hoc nobis de scripturis sanctis, & nos credemus.

§ Cap. 16. Remotis igitur talibus Ecclesiam suam demonstrent si possunt, non in sermonibus & rumoribus Afrorum, non in conciliis Episcoporum suorum, non literis quorumlibet disputatorum, non in signis & prodigiis fallacibus, quia etiam contra ista verbo Domini preparati & cauti redditi sumus, sed in præscripto Legis, in Prophetarum prædictis in Psalmorum cantibus, in ipsius pastoris vocibus, in Evangelistarum prædictionibus & laboribus, hoc est, in omnibus Canonicis sanctorum librorum auctoritatibus.

But as concerning another difficulty proposed, to wit, that there was obscurity in the Scripture, and that there was difference and disagreement touching the sense of the passages which were alledged, he doth not in manner of our adversaries, who strive to make the Church infallible interpreter: For in so doing, one of the parties should be judge; and the Church should not be subject to any judgment; but he averreth that leaving the obscure passages, every one may make use of those that are plain, presupposing that what is said obscurely in one passage, is clearly manifested in others. Assuring withal, that there is no other way to avoid doubtfulness and difficulty. ‘* I propose this (saith he) to the end we may chuse the passages, that are most clear and manifest; the which being not found in the holy Scriptures, there should be no further means to open things that are shut up, and explain the obscure’.

For (as he speaketh in another place) ‘† In matters that are plainly set down in the holy Scriptures, are found all things that concern the faith and good manners’. As *Basil* hath it in his *Breviores Regulae*, at the 267. Answer. ‘The matter that seemeth to be obscurely mentioned in some passages of the Scripture divinely inspired, is interpreted by that which is more clearly set down in other places.’

He in his third book against *Maximine*, Chap. 14. disputeth thus against an Heretick; || ‘Now I ought not alledge the Nicene Council, nor thou the Ari-

* Cap. 4. Hoc etiam prædico atq; propono, ut quæque aperta & manifesta deligamus, quæ si in S. Scripturis non invenirentur, nullo modo essent unde aperirentur clausa, & illustrarentur obscura.

† Lib. 2. de doct. Chri. cap. 9. In his quæ apertè posita sunt in Scriptura inveniuntur illa omnia quæ continent fidem moresque vivendi.

|| Sed nunc nec ego Nicenum nec tu debes Ariminense tanquam præjudicaturus proferre Concilium: Nec ego hujus autoritate, nec tu illius detineris. Scripturarum autoritatibus non quorumque propriis, sed utriq; communibus testibus, res cum re, causa cum causa, ratio cum ratione concertet.

‘minensian

‘minensian by way of prejudging. I am not bound
‘to the authority of that, nor thou to the authority of
‘this. Let one thing be opposed to another, one
‘cause to another, and one reason to another reason,
‘and this by authorities of the Scriptures, which are
‘not particular to such and such, but are common wit-
‘nesses to one and the other party.’

Origen in his Homily upon *Jeremiah*, ‘§ It is ne-
‘cessary that we bring the holy Scriptures to witness,
‘for without them our opinions and reports are not
‘worthy to be believed.’ *Bellarmin* answereth, that
Origen speaketh only of obscure questions, concerning
which, he thinketh it behoveful, that they be taught
by the Scripture. But besides that, the whole proceed-
ing of *Origen* in this passage, maketh the contrary
to appear: The Cardinal deceiveth himself, if he
think that the things easy to be understood (as that God
hath created the world, and that Jesus Christ is dead
for us) have not as much need of the authority of the
Scripture, as those that are obscure; but on the con-
trary, it is not necessary to penetrate into the know-
ledge of many obscure things; and God hath not
deemed it requisite to satisfy curiosity therein. More-
over, *Bellarmin* speaking in that manner, condemneth
a great number of Traditions in the Romish Church,
which are most obscure; as the Tradition of *Limbus*
for the Fathers, and that for little infants. The Tra-
dition that the Saints know our thoughts, and behold
all things in God’s face. The Tradition that the Saints
know our thoughts, and behold all things in God’s face.
The Tradition of accidents without subject in the Eu-
charist. The Tradition that the Virgin *Mary* is crowned
Queen of Heaven; which are things wherein man’s
understanding is benumbed, all being full of uncertain
presumptions. And it were most needful to have the
Scripture testifying for them, if it be so that in obscure
things we ought to be taught by the holy Scripture.

§ Neceſſe nobis eſt ſanctas Scripturas in teſtimonium vocare.
Sensus quippe noſtri & enarrationes ſine his teſtibus non habent
fidem. Bell. lib. de verbo Dei non ſcripto, cap. 11. ſect. 2.

I will add the opinion of the Emperor *Constantine* the great for a close, who was the man in this world after the Apostles, that did most good to the Christian Church. Of him *Theodore* reporteth, that at the overture of the great Nicene Council, exhorting the 318. Bishops assembled to determine controversies, he speaketh in this manner : ‘ † The Evangelical and Apostolick books, and the Oracles of the antient Prophets instruct us plainly in our Belief, concerning divine matters. Wherefore all unfriendly contention being thrown to the ground, let us draw the solving of doubts from the words divinely inspired’. This holy discourse displeaseth *Bellarmin*, for he saith, ‘ * That *Constantine* was a great Emperor, but no great Doctor of the Church, and that he understood not the secrets of religion. † And *Andradius* affirmeth; that these words of *Constantine* pleased none but the heretical Arians.’ But who was he among the Antients that ever blamed this Emperor for speaking so ? Yea, do not all the Historians magnify his prudence and sage management of affairs in this Council ? And verily this Council hath followed his counsel, and refuted not the Arians by other strength of Argument, than by the holy Scripture.

It is evident by this passage, that *Constantine* until then had allowed no other instruction but by the holy Scriptures, and that no man taught after the fashion of the *Romish* Church at this time, wherein men begin with Tradition, in saying that the authority of the

† *Theod. lib. 1. Histor. ca. 7.* Ευαγγελικάις βίβλοις καὶ ἀποστολικαῖς, καὶ τῶν παλαιῶν προφητῶν τὰ θεοπίσματα σαφῶς ἡμᾶς ἀχερὴ περὶ τοῦ θεῷ φρονεῖν ἐκπαιδεύουσι. τὸν πολεμοποιὸν ἐν ἀπελάσαντες ἔριν ἐκ τῶν θεοπνευστῶν λόγων λαβώμεν τῶν ζηλουμένων τὴν λύσιν.

* *Bell. lib. de verb. Dei non scripto cap. 11. §. tertio.* Erat Constantinus magnus Imperator, sed non magnus Ecclesiæ Doctor.

† *Andrad. lib. 2. Defens. Fidei Trid. initio.* Non advertunt prudentes homines tantum Ariani qui Seleuciæ convenerunt, istam Constantini orationem arrisisse.

Scripture

Scripture is founded upon the Tradition of the Church.

If then in matters necessary to salvation, these Doctors for three or four ages after the Apostles did reject all Traditions not contained in the holy Scriptures, much more and with stronger reason it standeth, that after so many ages transacted, there should be less probability of cause to make new additions. For when shall there be any cessation of adding? *Bellarmin* in his 3. Chapter against *Barkley*, perceiving that the *Pope's* power to depose Kings, is destitute of all Testimony of antiquity, saith, '† that he judgeth not soundly of the Church of Christ, who admitteth nothing but what he readeth expressly to have been done or said in the antient Church. As if the Church of the latter time had either discontinued and left off to be a Church, or had not the faculty of explicating or declaring, constituting, and ordaining matters which concern the faith, and manners of Christians.' Whence it followeth, that the Church of *Rome* is not yet compleat and finished in her perfection, seeing that precepts touching the faith, and rule of morality may be added thereunto; as indeed there are yet many that are hot in the forge, and freshly hammered upon the anvil of avarice, and ambition. But this Cardinal ought to consider, that seeing this Tradition touching the *Pope's* power to depose Kings, maketh the *Pope* King of Kings; It is not just or reasonable, that the *Pope* should be judge thereof, nor that he should be permitted without rendering account to any other person, to introduce such Traditions without the word of God, whereby to inveigle the temporal wealth, and to make himself the monarch on earth.

† Non recte de Ecclesia sentit qui nihil admittit nisi quod expresse in veteri Ecclesia scriptum aut factum esse legit. Quasi Ecclesia posterioris temporis aut desierit esse Ecclesia, aut facultatem non habuerit explicandi & declarandi, constituendi etiam et jubendi quæ ad fidem et mores Christianos pertinent.

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By this very doctrine the *Jesuit* equalleth in authority the *Romish* Church of this time, to the Church of the Apostles time. Yet it is the Church of the Apostles time, which regulateth the succeeding ages. And those first Heralds of grace in Jesus Christ, are yet seated upon the twelve thrones Judging the twelve Tribes of Israel.

From this source proceeded the Bull *Exurge*, which is at the end of the last *Lateran* Council, placing this amongst the Heresies of *Luther*, when he said that 'It is not in the power of the Pope, and Church of Rome, to establish Articles of faith.' || Hence also proceeded the remonstrance, which the Council of *Florence* published; that the Church of *Rome* had just power to add to the Creed.

CHAP. XXIV. *How the Texts and Passages of the Fathers, which our adversaries alledge for the unwritten Traditions, ought to be understood.*

SEEING that in matter of Christian faith, and the points necessary to salvation, the *Fathers* do unanimously cleave to the sole word of God, contained in the Holy Scriptures, it were a strange thing if after this, they should seek to ground themselves upon Traditions, and to surmise in matter of salvation, another word unwritten. Certainly the Doctors who should destroy that which they have built up, ought not to be believed; by no means should they be credited, who credit not themselves.

Now for the better purging of them
Three sorts of good Traditions. from this blame, it would be necessary to remember that which we have formerly spoken, to wit, 1. That we reject not all sorts of Traditions; for the Scripture itself is a Tradition, which is one reason. 2. A second is, because there are Traditions which are not matters of Faith,

|| *Syn. Flor. Sess. ult. Romana Ecclesia necessitate urgente jure suo particulam illam ex filioque Symbolo apponere licuisse.*

NOT necessary to salvation, but customs, and reglements, touching Ecclesiastical policy : which we willingly approve, when we see that they have been received in the antient Church by a general consent. And *Satan* having alienated any one of these customs, and turned it to Idolatry, or converted it to any other end unpractised before, we do not believe that in deserting such a custom, Christian Religion is a whit impaired ; but it were wisely done to bar up that gate against the devil. 3. A third is, because there are also Doctrines taught in the Scripture, which are there not found in the same terms as the Antients propose them, but are therein found in equivalent words, or are deduced from thence by necessary consequence. If any man will call these doctrines *Traditions* we will not quarrel with him thereupon, provided that he allow such Traditions to be bottomed with the Scripture, and there to be found in substance.

I say then, as often as the Fathers mention and give way to Traditions, their meaning is of those three sorts afore recited : That is to say, either of the Scripture itself ; or of customs and reglements of Ecclesiastical policy, and of matters not necessary to salvation ; or of Occurrences contained in the Scripture, yet not there found in the same words, as the antients propose them, but in substance and by consequence, to prove the which we have employed the Chapter following.

C H A P. XXV. *A proof of that which went before.*

SOME do object *Irenæus* unto us (who wrote about the end of the second age) that in his 3 book 4 chap. disputing against Hereticks that gave no admission to the Scriptures, laboureth to convince them by *Traditions*, that is to say, (as he expoundeth himself) by the succession of the doctrine left from hand to hand, in the Churches erected by the Apostles.

What ?

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What? (saith he) ‘ § If the Apostles had not left us the
 ‘ Scriptures, would it not have been needful to follow
 ‘ the order of Tradition, which they delivered to those,
 ‘ unto whose trust they committed the Churches?’
 And to good purpose he said it: For if we had not
 the holy Scriptures, we should have been constrained
 to have recourse unto weaker means, and of less cer-
 tainty. And it behoveth that when he speaketh in
 that manner, it be to such as are refractory and averse
 from the Scriptures, but not to us who cordially em-
 brace them, and set up our last rest upon them. More-
 over from the time of *Irenæus*, the succession was but
 short, and the memory of things taught by the mouth
 of the Apostles fresh, of the which the remembrance
 would be razed and put out, if we had not the wri-
 tings of the Apostles. For the continuation of time,
 and the subversion, corruption, and schism of so many
 Churches, which then unanimously concurred, and are
 now at variance, boasting of their succession, maketh
 this search and examination impossible to the Christian
 people, and full of uncertainty.

But at length what are these doctrines which *Irenæus*
 would have to be taught and learned by Tradition, if
 we had not the Scripture? Is it invocation of Saints,
 service of Images, adoration of Relicks, the Commu-
 nion under one kind, or the Romish Indulgences: no
 such matter; it is the doctrine touching the Creation,
 and touching the nature and office of Jesus Christ con-
 tained most clearly in the Scripture; which appeareth
 not only for that herein he skirmisheth and contendeth
 against the Hereticks, erring in these points; but also
 in that he saith, that we ought to seek these things by
 Tradition, if we have not the Scriptures; acknow-
 ledging that these things are taught by the Scriptures.
 Assuredly *Irenæus* by Tradition, intendeth not to
 speak of any addition to the Scripture, but he speak-

§ Quid autem si neq; Apostoli Scripturas quidem reliquissent
 nobis nonne oporteret ordinem sequi traditionis quam tradiderant
 eis quibus committebant Ecclesias?

eth of the succession from hand to hand, whereby the doctrine of the Gospel was trained on to his time : And in this very place speaking of certain barbarous people, that had received the Gospel by Tradition without Scripture, he interpreteth the articles of this Tradition, which are the articles of the Apostles Creed.

Also it is not amiss to have the Reader advertised, that *Irenæus* in these same books, which he hath written against the Hereticks, treateth concerning Traditions not contained in the holy Scriptures, which the Church of *Rome* approveth not. He teacheth, that ‘ * Souls separated from the bodies have feet and hands, and a corporal figure.’ He holdeth, that the ‘ Souls issuing out of the bodies mount not up to Celestial glory, but into a terrestrial Paradise.’ And that ‘ Before the publication of the law, no law was given to the Fathers,’ because they were just : And the law was not ordained for the just, who had no need to be admonished by written letters. But when justice was lost in *Ægypt*, then God gave his Law unto the people.

The same Father teacheth, that the kingdom of Jesus Christ ought to endure no longer than one thousand years, which is an error of the Chiliafts : and that they shall then feast themselves with delicate Wines, and exquisite Viands. So little certainty there is in men, as soon as they start aside from the sacred Scripture. With what conscience can our adversaries alledge *Irenæus* in the behalf of Traditions, seeing his Air so distasteful to them? † He also condemneth *Invocation of Angels*, and the haughtiness of *Victor Bishop of Rome*,

* *Iren. lib. 2. cap. 62.* Plenissimè Dominus docuit, animas characterem corporis, in quo etiam adaptentur, custodire eundem. *Et chap. 63.* Per hæc manifestissimè declaratum est et perseverare animas et non de corpore in corpus transire, et habere hominis figuram. *Iren. lib. 5. cap. 5. & lib. 5. cap. 31. Iren. lib. 5. cap. 33. & 34. & 35.*

† *Iren. lib. 2. cap. 57.* Ecclesia non invocationibus Angelicis, faciens aliquid, sed mundè, purè & manifestè orationes dirigens ad Dominum, &c.

as *Eusebius* recordeth it in the 5. book of his History, chap. 25.

They serve also their turns upon the testimony of *Clemens Alex.* to back their Traditions. *Euseb.* in the 6. Book of his Ecclesiastical history, chap. 11. * remembreth one passage of him, where he reporteth that his brothers importuned him, to teach them the Traditions which he had heard by the ancient Priests. But he maketh no mention whether these Traditions were matters not contained in the Scriptures. Now the Reader may here note, upon what ground work Papiism is built: our adversaries to shoulder it up, do scrape together the most excremental scum of the Fathers, like to the carrion Crows that forsake trees beautified with delicious fruit, to cast themselves down upon nauseous carcasses. Observe this *Clement* full fraught with his idle and extravagant Traditions, fitting to his purpose, this passage of the 1. to the *Corinthians*: † *We declare Wisdom among the perfect*, as our adversaries do in like manner. ‡ Listen then to his Traditions. He holdeth that *the Greeks, that is to say, the Pagans were justified and saved by Philosophy*. That there are four persons in God. That the Angels are fallen from their purity by their cohabitation with Women. || That the death of *Jesus Christ* did not come to pass by the will of God. That afflictions do not seize upon us through God's will and command, but that he no way hindreth it, and by his simple permission. That God is a body. That the Apostle Saint Paul exhorted the Christians to read the

* Ας ἔτυχε παρὰ τῶν ἀρχαίων πρεσβυτέρων ἀκηκῶς παραδόσεις.

† Strom. lib. 5.

‡ Clem. Alex. Strom. lib. 1. pag. 137. καί τοι καὶ καθ' ἑαυτὸν ἰδικαίον ποτε καὶ ἡ φιλοσοφία τὰς Ἑλλήνας.

|| Plurima ejusmodi habet lib. 1. Strom. pag. 121. & seq. edit. Comelianæ. et. li. 6. Idem lib. 2. Strom. pa. 173. τῆς τρίτης ἡδὴ μόνης συναπλήσεως ἐπὶ τὴν τε κυρίῃ τετάρτην ὑπόστασιν. Strom. lib. 3. pag. 193. Strom. lib. 4. pag. 217. Strom. lib. 5. pag. 252. Strom. lib. 6. pag. 270.

Books of the Grecians, of the Sybils, and of Hyftafpes. That Chrift had foretold to the Jews which should be converted, that their fins should be pardoned them within two years. That Chrift hath preached to the Jews which were in hell, and that the Apostles also descended into hell to preach to the Gentiles, to work their conversion. And in the same sixth book of his Stromata, speaking of a sage or wise man in this present life, faith, he is not subject to any passion or alteration, and that he is without joy or fear, or confidence; * to be short, he maketh him *a God in the shape of man*, and calleth such a man *a Gnostick*: and will have him to be skilled in Musick and in the Mathematicks, in Logick and Astronomy. He affirmeth that * *God hath given the Sun and Moon to the Pagans to worship them, to the end they might not be without a Religion*. And speaketh of Gods in the plural, as if there were many of them. Are these the Traditions which our adversaries obtrude upon us to prove the insufficiency of the Scripture? or if these displease them, why do they rely upon the authority of one that coineth Traditions, whereof the memory should be buried for everlasting?

At the same time *Tertullian* wrote his book *de Militis Corona*. In the 2. chap. of the same book, he filleth up a long list of unwritten Traditions, which are, that in Baptism the Christians of his time renounced the Devil and his pomp, and his Angels: that they were plunged three times into the water: that they tasted the miscellane or hotchpot of milk and honey: that they made conscience of washing themselves seven days after: that they participated of the Sacrament of the Eucharist in the assemblies made before day, and would not receive it from any hand but of those that did preside: that they made offerings (so they called the gifts which the people did present) for the defunct upon the day of the Nativity, one day every year. By the

Strom. lib. 6. pag. 276. *ἡμέραν ἀνδραγαθίας.*
Strom. lib. 6. pag. 284.

day of Nativity he understandeth that day, whereon the memory of Martyrs was yearly celebrated, as also whereon Offerings were made, and Alms given in memory of them.

Furthermore he addeth the Tradition wherein they account it a foul Sin to fast upon the Lord's day, and to pray that day kneeling; and the custom (when they trample and walk abroad) in putting on their shoes, to mark themselves in the forehead with the sign of the Crofs, summing all up with this saying; * 'If thou ex-
' postulate the legal condition of these disciplines and
' others the like, thou shalt not find it. Tradition is
' pretended to thee which increaseth them, custom
' which confirmeth them, and faith which observeth
' them.'

Our Adversaries do shrowd themselves in the protection of this last passage, to establish their Traditions. Yet can there not be a more proper passage alledged to confirm the same which I have said concerning the Traditions which the Fathers have handled, that they are not Doctrines of faith, nor matters necessary to Salvation, but only Ceremonies and Customs, and Laws of Ecclesiastical policy, which the Church of *Rome* hath forsaken for the most part, and regardeth them no more. For all the Traditions of *Tertullian* are but Customs and Ceremonies; whereupon he calleth them *Disciplines*, and there is nothing therein which concerneth the Doctrine of faith, or is necessary to Salvation. And concerning the question which he discusseth in this book, whether a Christian Soldier at a day of muster, when all the Soldiers were crowned with a Lawrel, did better in chusing rather to suffer martyrdom, than to put the crown upon his head, contenting himself to hold it in his hand; I say it is not a point of faith, but an opinion wherein *Tertullian* had but a few to second him. For the other Christians accused this soldier of

* Harum et cæterarum ejusmodi disciplinarum si legem expostules Scripturarum, nullam invenies. Traditio tibi prætenditur auctrix, consuetudo confirmatrix, et fides observatrix.

temerity,

temerity, and to have drawn persecution upon his companions in a thing indifferent, saying, That there was nothing in the Scripture that obliged him to it. But *Tertullian* defendeth the action of this soldier by Tradition.

When we alledge some passages of *Tertullian* expresse against invocation of Saints, and against Transubstantiation; our Adversaries on the other side, alledge the words of *Hierom* against *Helvidius*, 'I have nothing more to say of *Tertullian*, but that he was not a man of the Church:' That is to say, he was an Heretick. Whilst he was Orthodoxal, he condemned Traditions, as it hath formerly appeared unto us. But being turned Montanist, he falleth into much admiration of Traditions, vouching the words of our Saviour, *I have yet many things to deliver to you, but you cannot for the present bear them away.* Which is the ordinary language of our Adversaries. Now, it doth not import us, whether he hath written the book of the soldiers crown, being an Heretick, or being yet Orthodoxal; seeing the Traditions which he bundleth together, touch not the Christian faith. Nevertheless, it is certain that he was then an Heretick: For in this book he maliced and repined at the Catholicks, because they taught, that it was lawful for any man to save his own life, without exposing it to martyrdom; and because they rejected the Prophecies of *Montanus*, who stiled himself the holy Ghost. Hereunto those words of *Tertullian* at the second chapter, seem to have relation,* 'It remains that they who have rejected the prophecies of the holy Ghost, do intend to decline and refuse martyrdoms.' Also, 'I know their Pastors who are Lions in peace, and Harts in battle.' The same hath likewise been observed by *Pamelius*. So then, these Gamesters have little reason, but less honesty to borrow the weapons of an Heretick.

* Plane superest ut etiam Martyria recusare meditantur qui prophetias ejusdem Spiritus sancti respuerunt, &c. Novi & pastores eorum in pace leones, in praelio cervos.

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There are found some other passages of *Tertullian*, wherein by Tradition, he understandeth the Doctrine of the Gospel contained in the holy Scriptures. But we willingly embrace this Tradition.

To this passage of *Tertullian*, we may compare another of *Basil* much alike, in *Chap. 27.* of his book *De Spiritu Sancto*, where he makes a long recapitulation of unwritten Traditions. Hearken to his words: 'Some of the precepts and lessons which the Church observeth, and are preached unto us, we have by written instruction; some others we do receive by way of mystery, having been conveyed unto us by the Tradition of the Apostles. Both of them have like force in matter of piety, and no man that hath insight (be it never so little) in the Ecclesiastical Laws will contradict it. For if we will reject the unwritten Customs, as having but little vertue, we shall endamage the Gospel at unawares, especially in matters that are commodious and proper: or rather we shall reduce preaching to a simple and bare name. As for example, (that I may make mention of the first and most common :) What writing hath taught us to mark those with the sign of the Cross, who have put their trust in the name of Jesus Christ? What Scripture hath taught us to turn towards the East in prayer? Which is he of the Saints that hath left unto us by writing the words of the invocation, when the Bread of the Eucharist, and Cup of Benediction are shewed? For we content not ourselves with that whereof the Apostle or the Gospel maketh mention, but we add other things before and after, (as having great vertue in the mystery,) which we were taught by unwritten instruction. But by what Scripture do we bless the water of Baptism, and the oil used in the Unction, especially that wherewith we baptize? Is not this a Tacit and mystical Tradition?' He addeth the triple plunging in Baptism, and the renouncing of the devil and his angels. Also the custom of standing at prayer the first day of the week, and from the *Paschal* unto *Pentecost*, to shew that we are raised up again with Christ, and do seek the things that are
above;

above ; and because seven times seven days signifieth the eternity. (And to make short) he inserts the belief in God the Father, Son, and holy Ghost, amongst the Traditions ; saying, That these unwritten things are of semblable authority with the written, and match them in virtue, and that the Fathers have covered them with silence, as the more high and more venerable, of purpose to keep men in more awful observance by the obscurity : And that it is of these, as of a most sacred place, wherein only the chief sacrificing Priest did enter.

This passage indeed doth ill accord with those excellent ones of *Basil*, in the which he hath formerly acquainted us, that all which is not of faith is sin, and that faith is by hearing of the word of God, that whatsoever is without the verge of the Scripture divinely inspired, is not of faith, and consequently is sin ; and that to shew a forwardness in adding to the holy Scripture, is a flat revolt from the faith. By reason of this contrariety, *Bellarmin* supposeth that these questions, which make a part of his *Ascheticks*, were not *Basil's* own. * * For (saith he) the Author of these questions seems unwilling to admit of unwritten Traditions. But Cardinal *Baronius* affirmeth, that † ' To call this into suspicion or doubt, is a notorious foolishness. And maintaineth these Books to be *Basil's* ; as it is manifested by the stile. Saint *Hierom* in his Catalogue, and *Photius* in his Bibliotheca, put the *Ascheticks* amongst the Works of *Basil*. Yea more, *Gennadius* composed Homilies out of pieces of *Basil's* Works compacted together, amongst the which many were taken out of *Ascheticks*. Wherefore the conjecture of *Erasmus* is not improbable, who made a preface upon *Basil's* book, *de Sanct. Spiritu*. Wherein he professeth, that having translated this book to the half way, he perceived the phrase to alter, and to be no more of the same author ; for he could dis-

* *Bellar. de Amis. grat. lib. 1. cap. 13. §. Respondeo.*

† *Baron. annal. tom. 3. anno 361. § 52. Hoc in dubium revocasse summa stultitia fit.*

cern a palpable other vain. Moreover though *Bellarmin* had something wherewith to defame and disgrace this piece of *Ascheticks*, yet could he cast no asperſion upon his Treatiſe of the true Faith, where *Baſil* affirmeth that it is a manifeſt revolt from the Faith, and a brand of pride and preſumption, to rejeſt any thing that is written, or to introduce any thing which is not written: *Jeſus Chriſt* having ſaid; *My ſheep hear my voice*; Nor any upon that place, where *Baſil* ſpeaketh to *Euſtachius* the Phyſician, in his 80. Epift. * ‘ If (ſaith he) cuſtom be of force for proof of doctrine, it ſhall be lawful for us in this to imitate them. Let us then ſtick to the arbitration and award of the Scripture inſpired by God, and hold the free ſuffrage and voice of the truth to be on their ſides, whoſe Doctrines ſhall be found concurring with the divine Words.’

Nevertheless, let us conſider what benefit our adverſaries can derive from this paſſage, about the which they make ſo much bruit and clamour. In the firſt place, *Baſil* maketh a recital of Traditions, which he affirmeth to be of equal authority with the Scripture; yet amongſt them there are many not approved by the Church of *Rome*, as prayer towards the *Eaſt*, and making conſcience to kneel on the Lord’s day, and from the *Paſchal* to *Pentecoſt*. Moſt eſpecially it diſpleaſeth our adverſaries, that *Baſil* in the *Eucharift*, putteth the conſecration in the prayer or in the invocation (that is to ſay, in ſpeaking to God) and not in the bread. If they believe *Baſil*, why do they rejeſt his Traditions? or if they believe him not, why will they oblige us to believe him?

In the ſecond place, all theſe unwritten Traditions (except the laſt) numbred by the Author of that book,

* Εἰ γὰρ ἰς χυρόν εἰν εἰς ἀποδείξιν ὁρδότης ἢ συνήθεια, ἔξει καὶ ἡμῖν πάντως ἀκολουθετὸν ἱκεννοῖς. Οὐκ ἂν ἡ θεόπνευτος ἡμῖν διαιτησάτω γραφὴ, καὶ παρ’ οἷς ἂν εὐρεθῇ τὰ δόγματα συνοῦσα τοῖς θείοις λόγοις ἐπὶ τέτοις ἔξει πάντως τῆς ἀληθείας ἡ ψῆφος.

are but ceremonies and laws of Ecclesiastical policy, not necessary to salvation, but subject to mutability, and such as consequently make nothing to the purpose. For our dispute is not of Traditions that concern not the Faith and Christian Doctrine, but of those that concern the doctrine of Salvation, not contained in holy Scripture. Yet I cannot dissemble, that the author of this book (be he *Basil*, or whatever he be) is greatly mistaken in his not only equalling, but also preferring (both in height of dignity, and profoundness of mystery) certain petty ceremonies, before the Sacred Doctrine of our redemption, contained in the Gospel. Can any man without unsufferable injury (not to use a more rigid exclamation) equal, yea prefer the Customs of standing at prayer on certain days, rather than kneeling? Of praying towards the *East*, rather than towards the *West*? And of giving a benediction to the water or oyl, before the doctrine of the incarnation of the Son of God, the benefit of his death, the justification by Faith, the election eternal, and the internal Seal of the Spirit of God? Can any man without impiety change any part or particle of these doctrines? But as for those ceremonies, they have suffered alteration, and the *Romish* Church itself hath disparaged and debased them. You see how preposterous and gross our adversaries are, who instead of covering the faults of those grave *Fathers*, do arm themselves with their dross and refuse, as birds that live on nothing else but caterpillars.

And touching the last unwritten Tradition, which is, that men ought to believe in God the Father, and in Jesus Christ his Son, and in the Holy Ghost; Is it possible that *Basil*, where do shine so many virtues and perfections, never saw this in the Scripture? For Jesus Christ saith, at the 14. of Saint *John*, *You believe in God, believe also in me.* And in the 5. chap. 23. *To the end that all men should honour the Son, even as they honour the Father.* And as touching the Holy Ghost, how oft times is he called God? therefore when the Scripture biddeth to believe in God, it commandeth to believe in the holy Spirit. Now to excuse
Basil,

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Basil, we must say, that he calleth Traditions the doctrines that are not found in the Scripture in expresse words, but are there in substance, and in equivalent words. And we do willingly entertain such kind of Traditions. Only he is mistaken to have entermingled this high and divine Tradition, amongst Customs and Ceremonies indifferent in their nature, as things equally necessary, and which ought to be regarded with like duty and reverence.

These words of Saint *Hierom*, in an Epistle to *Marcella*, are alledged unto us : † *We fast one term of 40. days, at the time that we think meet, according to the Apostolical Tradition.* This is but a ceremony, and not a doctrine of the Christian Faith : and we have elsewhere shewed, that § ‘ in the ages nearest approaching to the Apostles, the Christian Church fasted but ‘ forty hours :’ And that this fast was arbitrary, and diversly practised.

The same *Hierom* against the *Luciferians*, makes the Heretick speak thus. ‘ Knowest thou not that it is ‘ the custom of the Churches to impose hands upon ‘ those who are baptized, and so to invoke the holy ‘ Ghost ? Dost thou ask me where this is written ? I ‘ answer, in the Acts of the Apostles. And if there ‘ could not be found authority of Scripture for it, the ‘ custom generally observed in this point should serve ‘ instead of a commandment : for many other things ‘ in like manner which are kept in use by Tradition in ‘ the Churches, have usurped the authority of the written Law : as in baptism to plunge the head three ‘ times ; and being come forth of the washing place, ‘ to taste the conjunction of milk and honey, for a signification of infancy ; not to pray kneeling, nor to ‘ fast upon our Lord’s day, and throughout the whole ‘ *Quinquagesima* or fifty days : with many other un-

† Nos unam quadagesimam ex Apostolica traditione tempore nobis congrue jejunamus.

§ Au livre de la Nouveauté du Baptême livre 7. en la 5. Controverse chap. 6. & 7.

‘ written things, which mens indifferent observation
 ‘ doth challenge to itself.’ Such is the language of
 the Heretick, to whom the *Orthodox* answereth ; ‘ I
 ‘ deny not the Custom of the Churches to be so, &c.’
 This passage is considerable. For I doubt not but the
 reading of such passages maketh our adversaries sick at
 the very heart, seeing that the unwritten Traditions
 whereof the *Fathers* do make mention, as of Traditions
 descended from the Apostles, are Traditions which
 the Church of *Rome* hath rejected : and when the an-
 cient *Fathers* do make recital of those unwritten Tra-
 ditions, they put not invocation of Saints amongst them ;
 nor Images of the Trinity ; nor service to the Images
 of Saints ; nor the Communion under one kind ; nor
Romish Indulgences ; nor the forbidding to read the
 Scripture without special permission ; nor the *Limbus*
 for the *Fathers*, or that for little infants ; nor prayer
 in an unknown tongue ; nor the assumption of the
 Virgin *Mary* bodily into heaven, or her Coronation
 in the Majesty of Queen of Heaven ; nor Masses with-
 out Communicants ; nor the power of the *Pope* to
 give and take Kingdoms, and to release souls out of
 Purgatory, &c.

The Reader may note by the way, what little rea-
 son there is to insert the custom of standing in prayer
 (from *Easter* to *Whitsuntide*) amongst the Apostolical
 Traditions, seeing that in the 20th Chapter of the *Acts*
 36, and at the 21 Chap. 5. the Apostle Saint *Paul*
 prayeth kneeling, between the Paschal and Pentecost,
 as appeareth by the 6th and 16th Verses of the 20th
 Chapter.

As for *Hierom*, his opinion touching these ceremonies
 and external observations, is far differing from that of
Basil if it be true that *Basil*, is the Author of that Book
de Sancto Spiritu. For mark what he saith in his 28th E-
 pistle to *Lucinius*, ‘ * I think it expedient briefly to ad-

* Ego te breviter illud admonendum puto, traditiones Ecclesia-
 sticas (præsertim quæ fidei non officiant) ita observandas ut a ma-
 joribus tradita sunt, nec aliorum consuetudinem, aliorum contra-
 rio more subverti.

‘ vertise thee, that Ecclesiastical Traditions (especially
 ‘ those which offend not the Faith) ought to be observed
 ‘ according as Men have received them from their An-
 ‘ cestors. And that the custom of some should not be
 ‘ subverted by the custom of others contrarily practised.
 He will have every man to follow the Custom of his
 own Church (in matters not contrary to the Faith)
 without taking in ill part, that other Churches have
 a contrary custom, which is as much as to say, that he
 accounteth these things indifferent in their own nature.
 And it is the Counsel that Saint *Ambrose* gave to Saint
Augustin, saying, * ‘ When I am at *Rome*, I fast on
 ‘ *Saturday*; but when I am here (meaning at *Milan*)
 ‘ I do not fast. So at what Church soever thou shalt
 ‘ arrive, follow the Custom of it, if thou desirest not
 ‘ to give occasion of dislike to any Man, and that
 ‘ no man should scandalize or be offensive to thee.

Pope *Gregory* the first about the year of our Lord
 595, sending *Augustin* the Monk into *England*,
 (not to plant Christianity there, for that was brought
 in long before, but to establish the Pope’s Autho-
 rity, to which the Christians of that Island were
 not then subject) was asked some Questions by the
 said *Augustin*; amongst the rest, mark but the third :
 ‘ † There being but one faith, why are the custom of
 ‘ the Churches so differing and repugnant? Why is
 ‘ there one custom of Masses observed in the Church
 ‘ of *Rome*, and another in that of *France*?’ This Pope
 that undertook not to regulate and shape other Churches
 to the form of his own, answereth him, § ‘ Your

* *August. Epist. 118: ad Januarium. Cum Romam venio, jejuno sabbato, cum hic sum, non jejuno. Sic etiam tu ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalum, nec quemquam tibi.*

† *Interrogationes Augustini sub finem operum Gregorii. Cur cum una sit fides, sunt Ecclesiarum consuetudines tam diversa? & altera consuetudo missarum est in Rom. Ecclesia, atq; altera in Gallica tenetur?*

§ *Resp. Novit, &c. Sed mihi placet ut sive in Romana, sive in Gallicanorum, seu in qualibet Ecclesia aliquid invenisti quod plus omnipotenti Deo placere possit sollicite eligas.*

brotherhood knoweth well what is the custom of the Church of *Rome*, wherein you may remember you had your education. But I hold it requisite and good, if you find any thing either in the Church of *Rome*, or in that of *France*, or in any other, which is more pleasing to God Almighty, that you make choice of it with all diligence and respect.' To celebrate the Mass at this present in *France* otherwise than according to the *Romish* order, were a flat rebellion: and all that the Pope enjoyneth to the Churches (which he subjecteth to himself, by the assistance of Kings and Princes) is granted for inviolable and for an Apostolical Tradition.

More especially, our adversaries do flourish insultingly with the words of *Chrysostom*, in his 4. Homily upon the 2. to the *Thessal.* '* Hence (saith he) it appeareth that the Apostles have not taught all by Epistles, but that they have taught also many things without writing, and as well these things as those are worthy to be believed,' I have already said that although the intention of *Chrysostom* should be to affirm, that the Apostles have taught many Doctrines and Articles of the Christian Faith, not contained in holy Scripture, yet would it not follow that these were the same points which they of the *Romish* Church advance and put forward: as invocation of Saints, succession of the Pope in the Primacy of St. *Peter*, Images, Indulgences, &c. But *Chrysostom* suffereth us not to doubt of his intention. He understandeth only the things that are not necessary to salvation: for as touching the Doctrines that are necessary to salvation, he affirmeth in the precedent Homily (being the third,) that they are all contained clearly in the Scripture. Ob-

* Ἐπειὺς δὲ ὅλον ὅτι ὁ πάντα δι' ἐπιστολῆς παρεδίδουσαν, ἀλλὰ πολλὰ καὶ ἀγραφως. ὁμοίως δὲ καὶ κείνη καὶ ταῦτα εἰν ἀξιοπιστά.

serve his words: ' † All that is in the divine Scriptures, is clear and legal: all things that are necessary, are therein plainly couched.' Nothing can be uttered more expressly.

The same Father in his third Homily upon the Epistle to the *Philippians*, speaketh of the commemoration of the dead in the Eucharist in these words: ' It is not without reason that he hath ordained by the Apostles, that in the reverend mysteries a commemoration be made of the dead, acknowledging that thereby much gain and good accrueth to them.' But we must take notice, that the prayer which the ancient Church did make for the dead, is rejected by the *Romish* Church of this time. For the Church of *Rome* prayeth only for the souls of Purgatory, to the end their torment may be asswaged, or consummated. But the antient Church, prayed for the Prophets, Apostles, and Martyrs; and humbly besought that those for whom it petitioned, should be raised to salvation, or should rise earlier and at a better hour than the rest, or should be more superficially singed with the fire of the last judgment. Particularly, *Chrysostom* was of opinion that the Souls could not be tormented without the bodies, as he speaketh in his 39. Homily upon the 1. to the *Corinthians*. And in the same passage, where his 3. Homily upon the Epistle to the *Philippians* is objected to us, he supposeth that the dead which are comforted by lamentations and prayers, are not the faithful, but the infidels. So as this passage maketh altogether against the Church of *Rome*.

Though Saint *Augustin* be punctual and excellent in this subject, (as we have seen) yet they would make him an advocate to plead for unwritten Traditions in matter concerning the faith. This holy Father hath believed, and we with him, that the necessary Doctrines which concern faith and manners, are sufficiently contained in the holy Scriptures: And for some certain

† Πάντα σαφῆ καὶ εὐθεῖα τὰ παρὰ ταῖς γραφαῖς, πάντα τὰ ἀναγκαῖα δῖλα.

Customs,

Customs, Ceremonies and outward observations, because they are generally received, he believeth they are derived from ancient unwritten Tradition. It becometh none to gainsay this, but franticks, or such as are given to a contradicting humour, and are enemies to the peace. Good reason for it. To give you some instance ; ‘ * It is not commanded in the Scripture to ‘ celebrate annually the day of our Saviour’s Nativity, nor of the Paschal, nor of the Lord’s Resurrection, nor of *Pentecost*,’ which is the day whereon the holy Ghost descended upon the Apostles. For Saint *Augustin* in his 118. Epistle, bringeth these examples, where he saith, ‘ To stir up dissensions hereupon, for ‘ matters in their own nature not necessary to salvation, but authorized by the general custom of so many ages, should be (according to my judgment) and ‘ according to the truth, a despightful perverseness, ‘ yea, a symptom of distraction, confounding all concord and quietness.’ In like manner doth the Scripture give no charge, touching the precise hour of administering the holy Supper. Jesus Christ occasionally performed it after Supper, to place and substitute the holy Eucharist immediately to the Paschal Lamb. But it appeareth by the history of the *Acts*, that the Apostles were not obliged to this hour ; and since that time the general Custom was to celebrate it in the morning. I say, for a man hereupon to separate himself from the Communion of the Church, and to make a schism, or trouble the peace of the Church, in a matter that concerneth not the Doctrine of faith, nor is necessary to Salvation ; what is it but stubborn arrogance ? It is most necessary not to molest the

* *Aug. ad Januar. Epist.* 118. Illa quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe servantur, dantur intelligi vel ab ipsis Apostolis, vel plenariis Conciliis, quorum est in Ecclesia saluberrima autoritas commendata atque statuta retineri. Sicut quod Domini passio, et resurrectio, & ascensio in cælum, et adventus de cælo Spiritus Sancti anniversaria sollemnitate celebratur.

Church, for matters not necessary in their own nature. If the mischief be not great for as much as concerneth the Doctrine, yet it is of no small importance for what concerneth the manners, and the many inconveniencies that insue thereon. This is the same that Saint *Augustin* teacheth in his 118th Epistle to *Januarius*, where he argueth the case, whether they be well advised who appoint, that on Thursday before the Paschal, the holy Supper be twice solemnized, that is to say, in the morning and after evening repast. His answer is, ‘ * If the authority of the holy Scripture, prescribe what is to be done, we are not to doubt but that we ought to do as we read, &c. as also if there be any thing that the universal Church doth practise throughout the world. For to dispute whether this should be done or no, is a meer lunacy.’ But in other matters (as that concerning the hour of the holy Supper) which do vary according to the places, he alloweth that every man should follow the custom of his country.

He speaketh of the same other where. As in the second book of Baptism against the *Donatists* the seventh Chapter. ‘ † Which Custom (not to rebaptize Hereticks) I believe to be derived from Apostolical Tradition, as many things are not found written in their Books, nor the Councils of posterity after them. Nevertheless, because they are kept by the Catholick Church, it is believed that they were delivered by none but them.’ And in his fourth Book Chap. 24. ‘ * † That which the universal Church doth

* Quid horum sit faciendum, si divinæ Scripturæ præscribit auctoritas, non sit dubitandum quin ita facere debeamus ut legimus, &c. Similiter etiam si quid horum totam per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissima insania est.

† Quam consuetudinem credo ex Apostolica traditione venientem, sicut multa non inveniuntur in literis eorum, neque in Conciliis posteriorum. Et tamen quia per universam custodiuntur Ecclesiam, non nisi ab ipsis tradita & commendata creduntur.

* † Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica institutum rectissime creditur.

‘ keep,

‘ keep and hath not been instituted by Councils; but
‘ hath always been preserved, is justly believed to have
‘ been given for no other Tradition but Apostolical.’
And in his fifth Book, Chap. 23. ‘ † The Apostles
‘ have commanded nothing to that purpose, (speaking
‘ of the re-baptizing of Hereticks) but we must be-
‘ lieve that the other Custom which was opposed
‘ against *Cyprian*, took beginning from their Tradi-
‘ tion. As there are many Things which the uni-
‘ versal Church observeth, and therefore are believed
‘ to be instituted by the Apostles, although they ap-
‘ pear not in writing.’

In this Tract he speaketh concerning the Custom
of not re-baptizing those, who have been baptized by
Hereticks, which is no point necessary to Salvation.
For how many men are saved, that never heard
discourse of this question? If a man once baptized,
be re-baptized the second time, although his second
Baptism be superfluous, yet nevertheless the fault not
being in him that is re-baptized, he shall not be
therefore debarred from Salvation. Or, if the bap-
tism of Hereticks be unlawful, yet he that is convert-
ed from heresy to the true faith having received no
other Baptism, shall not be deprived of Salvation, be-
cause it happeneth not by his default. It is not the
privation, but the neglect and contempt of Baptism,
that impeacheth Man’s Salvation. Saint *Cyprian* and
his Predecessor *Agrippine*, and with them all the Bi-
shops of *Africk*, have in this point been of a contra-
ry opinion to the *Romish* Church: and by express
Councils have condemned the Doctrine held in that
Church. Would our Adversaries therefore exclude
Saint *Cyprian* and his Companions from Salvation?
Or do they believe that he failed in something ne-

† Apostoli quidem nihil exinde præceperunt, sed consuetudo
alia, quæ opponebatur Cypriano, ab eorum traditione exordium
sumpsisse credenda est. Sicut sunt multa quæ universa tenet Ec-
clesia, et ab hoc ob Apostolis præcepta bene creduntur quanquam
scripta non reperiantur.

cessary to Salvation? Indeed Saint *Augustin* in the same Chapter of his second book against the *Donatists* affirmeth, that ‘ || this question of Baptism was not yet well discussed and explained in Saint *Cyprians* time.’ But it is not credible that the Christian Church at that time, should be unresolved upon any point necessary to Salvation.

* This is above all to be considered, that Saint *Augustin* himself (who telleth us that the Apostles wrote nothing as touching this matter, and that this Custom cometh by Tradition) doth not stick to handle this Question by the Scriptures, and bringeth many passages from thence, which he affirmeth to be certain, and the proofs to be clear. Whence it appeareth, that by the *things unwritten*, he understandeth matters which are not in expresse terms in the Scripture, but are deduced from thence by good consequence.

These things serve for the clearing of a passage in the same Father, at Chap. 33. of his first book against *Gresconius*, where speaking of the re-baptization of Hereticks, he hath it thus; ‘ Although there be no certain example vouched for this out of the Scriptures, yet herein we preserve the authority of the sacred word, when we do that which pleaseth the Church universal.’ For he speaketh of a point not necessary to Salvation, and of a Custom, but not of a Doctrine of faith. The which Custom nevertheless he groundeth upon the Scripture.

The same answers may serve, to resolve all other passages produced out of the Ancients. For by these Traditions, whether they understand the holy Scriptures themselves, and the Doctrine of the Gospel; or whether they understand Doctrines not contained in the Scriptures in expresse terms, but drawn from

¶ Nondum erat diligenter illa baptismi quæstio pertractata.

* *Aug. lib. 1. de Baptismo contra Donatistas*, Jam ne videar humanis argumentis id agere, &c. ex Evangelio profero certa documenta. Vide et lib. 2. ca. 14. Et lib. 4. ca. 7. Et lib. 5. ca. 4. et 23. Scripturarum sanctis testimoniis non solum colligitur, sed planè ostenditur.

thence by consequence ; or that they understand Customs, Ceremonies, and Laws of Ecclesiastical policy allowed by the universal Church ; we willingly embrace all these Traditions. For though we place this last sort of Traditions far below the two first, yet no Ceremony can be brought unto us, nor Law of Ecclesiastical policy, which hath been generally received by the universal Church of the first ages, but we also do approve of them.

CHAP. XXVI. *Three antient Customs which we are blamed to have forsaken.*

THERE are three Customs, and ancient observations, which are cast upon us for a reproach, that we have left them ; that is to say, the sign of the Cross in the forehead ; prayer for the dead, and Lent. Our answer is, that these are Customs which have not always been, and which the Apostles have not observed ; and lastly, which were diversly practised in divers Churches, and in divers ages : So as if we were to chuse what age, and what Church we ought to adhere unto, we should find ourselves much puzzled. The best is, the Church of *Rome* hath changed these Customs, and under a shadow of keeping the words, hath wholly perverted the thing itself ; having turned ‘ † the sign of the Cross, (which was but a mark of ‘ the Christian Profession) into superstition and idolatry,’ into conjuration, preservatives, and spells, to repulse the Devil’s temptations, not only of men, but of Jesus Christ : For, ‘ In the Mass they make signs ‘ of the Cross by a prescribed number not only upon ‘ the bread not consecrated, but also upon the consecrated Host, for fear lest the assaults of the Devil

† August. de Verb. Domini Serm 8. Ne de cruce Christi erubescat, in frontem illam figat, ubi sedes pudoris.

† *Efficit super ea crucis signaculum, ut per crucis virtutem omnes comitatus diabolicæ malignitatis effugiat, ne contra Sacerdotem vel sacrificium aliquo modo prevaleat.* Il adjouste que l’encens sert aussi à chasser les diables.

' should prevail against it,' as Pope *Innocent* the third doth teach, in his 2d book of the mysteries of the Mass, Chap. 58.

It is the same concerning prayer for the Dead, whereof the first mention is found to be some two hundred years after the birth of our Saviour: which was made for the Saints, Apostles, Prophets, Martyrs, and for the faithful, to the end they might be raised at a better Hour than the rest, or be the more lightly scalded with the fire of the last judgment, and after some refreshment in the sleep of peace, they might rise joyful to everlasting Salvation. But the Pope hath changed these into prayers for tormented Souls in Purgatory, taking this occasion to eclipse the perfection of the benefit of Jesus Christ, whose blood purgeth us from all sin, 1 *John* 7. and so to make a trade and traffick, whereby to heap up riches innumerable.

The same abuse is crept into Lent, which the Pope maketh use of, to advance his Empire, usurping thereby the power to moderate the Bellies, Kitchens, Markets, and Tables; to give Dispensations, and to change fasting into a difference of Meats, and an exercise of humility in matter of merit and of satisfaction, as well for him that fasteth, as for another. And whereas heretofore this abstinence was free, and every Men did fast before the Paschal as many Days as he thought good, and that these Reglements were made by ordinances of the Bishops in every Church; the Pope hath thereto imposed a precise necessity, unless a Dispensation be obtained from him, or his Ministers. And lastly, he hath drawn to himself a power that he had not formerly, but only in the Bishoprick of Rome, which was a particular Church.

This is our belief; that the things necessary to Salvation ought not to be abolished, by reason of the abuses which are, and may be thrust into them, but we must take away the abuse, and return to the fountain, which is the Word of God. But as for things not necessary, nor perpetual, nor observed from the Beginning, and without which the
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Christian Faith may subsist in its integrity ; when Corruption is infused amongst them ; and the use is transformed into abuse and idolatry, or tyranny, or superstition ; it is prudently done to shave off the occasions of abuse, and firmly to shut this gate against the Devil.

CH A P. XXVII. *That the Traditions of the Romish Church of this time, have nothing in common with the unwritten Traditions mentioned by the Fathers.*

IT appeareth how weak, and how little to the purpose all is, which our Adversaries do produce in the behalf of the Antiquity of their Traditions. For the unwritten traditions which they have recited, are not Doctrines of the Christian Faith that add any thing to the Doctrine of Salvation contained in the Scriptures, as I have proved : but Customs, and Cerémonies, and observations of Ecclesiastical policy. Now, the Traditions of our Adversaries are of another nature. They put foremost the Pope's Succession in the Apostleship and Supremacy of Saint *Peter* over the universal Church, upon which Tradition they make all Religion to depend. Yea, they maintain that the Church is founded not only upon Saint *Peter*, but also upon the Popes that are his pretended Successors.

They stuff our ears with Invocation of Saints, with religious service to Images, and with adoration of Reliques, which are Traditions that shake and totter the service and Religious Adoration due to God alone, and do establish articles of the Christian Faith, to wit, that the Saints do know our hearts, and that we must employ them for mediators, and that they can hear our prayers effectually.

So likewise doth the Church of *Rome* tell us, of superabundant satisfactions of the Saints, which the Pope gathereth into the Treasure of the Church, and distributeth them amongst others by his Indulgences. This Tradition ushereth in three new Articles of Faith. The first is, that man by his punishments and afflictions, can satisfy God more than his sins do merit. The second

cond is, that God receiveth the satisfactions of another, for Payment of our sins. The third is, that God hath establish'd the Pope, to be distributor of the satisfactions of another, and commandeth him to gather them together into the treasure of the Church. What is all this but a new Gospel? Certainly if these Traditions be true, the holy Scripture is a book very imperfect in the principal materials of the Christian Faith. For what is there more important then the remission of Sins?

Also the Tradition of Monastick Vows layeth down this Doctrine, (which is a new Article of Faith,) to wit, that man can perform works of Supererrogation, that is to say, more good works, and more perfect than those which God hath commanded in his Word.

I say as much of the Communion under one kind, wherein is impleaded the abridgment of the moiety of the Sacrament instituted by the Son of God. Not to speak of so many other Traditions, which are not only additions to the Scripture, but meerly diametrical contradictions to it.

This also is worthy of consideration, that when the Fathers do rehearse some examples of unwritten Traditions, they do not mention those of the Romish Church at this time, but others that the Church of Rome hath disesteemed, and observeth not: As prayer towards the East; The prohibition of fasting on the Lord's day; The custom to pray standing on the same day, and from the Paschal to Pentecost; The custom of tasting the milk and honey after Baptism, and not to be washed seven days after; The prayer for the deceased Saints, to the end they may be raised at a happier hour, and in their sleep of rest they may find refreshment, with such like matters which the Church of Rome hath pretermitted, (because they served not the Popes turn) and hath invented others, that are more gainful, and better accommodated to the profit and exaltation of the Pope, and all the Roman Clergy.

CHAP. XXVIII. *Of the multitude of Traditions
in the Church of Rome.*

THE saying of * *Cornelius Tacitus* is very true, that the worst and most corrupted Republicques are those, which have most laws. For in the same proportion that vices wax strong, the laws also are multiplied, especially when the Laws themselves became vices, and mischiefs are applyed for remedies.

If this be true in human affairs, much more in divine, and in the Doctrine of salvation. It is certain that in civil affairs posterity instructed by experience, hath often redressed the occurrences, changing them into better, and hath cured old evils with new laws. But as for the Doctrine of salvation delivered by God himself, this will admit of no alteration without infinite impiety. It is not for Subjects to add to the laws of their Sovereign, nor for Men to presume to be wiser than God.

It will be found that all the Traditions which men have added to the Scripture, are so many infringements of the Law of God, which under the colour of adding thereunto, do overturn that which God hath established; and are so many artificial means, through a glorious pomp, to dazzle the eyes of the People, and to amuse them, whilst they are seduced; and lastly to enrich and exalt the Clergy. For the Prelates of the Church of Rome earnestly bent to their profit, have taken sufficient notice, that the Gospel in its simplicity could not serve to build up their Empire.

And although this numberless rhapsody of Traditions should not be woven by a fraudulent workmanship, yet the confounding multitude of new ordinances smothereth the old, and causeth that things necessary cannot be discerned from superfluous, and that Jesus Christ is scarce known among the Saints: And the absurdity of many new inventions by their addition, do call the antient Doctrines into suspicion, and weaken

* Ann lib. 3. In corruptissima republica plurimæ leges.

their

their certainty. Especially when they make the true knowledge of divine doctrine, to depend upon the authority of human Tradition, and God to be believed, because men have so ordained it, as it is now practised in the Church of Rome.

Add to this the inclination of man to worship his own proper inventions, and to till and improve that most industriously, which he himself hath planted. For as the earth nourisheth nettles which herself hath produced, much better than good plants that are strange and brought from far; so the spirit of man is restless in taking care, that the laws be observed which he of himself hath invented, much more than those which Jesus Christ hath brought from heaven; especially when these new Doctrines are gainful to the projectors, and a prop to their dominion. Hence it cometh to pass, that in the Church of Rome, the doctrine of the Gospel (which consisteth of rules few and easy) is a clasped book to the people, and the commandments of God are of little moment; but the Traditions (though toilsome, and almost innumerable) are most religiously observed, and with marvellous obedience.

Amongst all the Religions that ever were in the world, the Romish in multitude of Laws and Traditions beareth the Bell away, the number of them being so great, as scarce an age will suffice to learn them. And it had been very requisite, that when the Council of Trent did establish Commissaries to attend the censure of prohibited books, it should have established other Officers immediately, to collect together the unwritten Traditions, and to put them in order; for seeing that by the authority of this Council, the Romish Traditions were declared, to be of equal authority with the Scripture, it was convenient that these Traditions being digested into a body, should have been annexed to the Scripture, to the end to have the body of Christian Religion entirely together. But they gave their minds to be neglectful in this point, for fear of affrighting the people with many myriads of Traditions, of prodigious length: As also lest the people

people should compare the vanity of these Traditions with the sanctity and excellence of the holy Scriptures, which our Adversaries hinder to be read, with all their might and diligence. Moreover, our Adversaries do say, that the Pope and the Church of Rome can add to the Creed, and establish new Articles of faith. Whereupon it followeth, that if Christian Religion may suffer yet more additions to be in matters essential, the Fathers did vainly labour to make a perfect body of the Christian Religion, seeing that it is as yet imperfect.

I (being moved with these considerations, which do altogether hinder them) did design with myself, to make a collection of all the Traditions of the Church of Rome, and to lend help to their negligence. But being entred thereinto, I perceived the labour to be endless, and was overwhelmed with the multitude. It hath happened to me, as to those that settle themselves in an evening to count the first stars that appear, and whilst they are counting the first, others appear, and then more, so as all their reckoning is interrupted. Thus labour increasing underhand, dulleth the edge of a man's desire, and so much the rather, seeing there is no man but is soon weary of gathering useless dross together.

If I were disposed to make a perfect Catalogue of the Romish Traditions, it would be necessary for me to decypher, and paint forth the infinite diversity of Masses; the services and suffrages of the dead; the Rubriques and Proviso's to supply the defects of the Mass, arising either from some defect in the person of him that celebrateth, or from the place, or from the time, or from something in the matter, or in the intention.

It would be needful for me to insert all the laws touching the Administration of the seven Sacraments, and the disciplines of the Romish Pontificality, that direct the collation of the seven Orders. The Consecration of the Bishops, the Archiepiscopal garment, the benediction of Abbots, Abbesses, and Nuns; the
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Dedication of the Churches, the Consecration of the Altars, whether fixed or portative; together with the vessel and moveables of the Church and Church-yards: the reconciliation of the Churches and Church-yards, in case of pollution, by effusion of blood, or by other dishonest act, or by the interrment of an Heretick: the benediction of the Images, Crosses, Corporals, Relicks, Bells, and Standards: the Consecration of the Chrisme, and the Fonts; the Admonitions, Excommunications, and Reconcilements of Penitents on Maundy Thursday: the form of Degradings and Exorcisms, the single and double shaving, the infinite variety of Monks and their Orders, and of the divers priviledges and spiritual graces, which the Pope hath granted unto them.

It would likewise be needful for me, to represent the laws of the book of holy Ceremonies, wherein the form of the Pope's Obsequies and Funerals, and of the Election and Coronation of a new one is prescribed. The submissions which the Kings owe in the Procession that is made at their Coronation, and at the Feast. The Coronation of the Emperor by the hand of the Pope, with his shameful homages and submissions to his Holiness. The benediction of the Knights of the Church. The benediction of the Rose on our Lord's day *Latare*, and of the sword on Christmas night. The Consecration of the *Agnus Dei*. The Creation of Cardinals. The power of Apostolick Legates, The Order of the Consistory, and of the Conclave, and of the Council when the Pope is resident there in person, or by his *Nuntio's*. The Papal Mass, and how the Pope receiveth the Communion. The Pope's Habits, his Episcopal Mitre, his Royal Crown, and a thousand the like things, whereof the very names do terrify us, and the Laws and Disciplines, for quantity, do surpass the Bible in thickness.

It would have been needful, to add a thousand villainous and ignominious precepts, touching busy and unchaste interrogations which the Confessors make, and the determinations touching the cases of conscience. But modesty hath not permitted it, and I was loath to stain

stain my book with such infamous rules, which teach vices under the shadow of examining and reprehending them.

Therefore to put some bounds to this trouble, I have contented my self to bring traditions which concern the Doctrine, that is to say, which in some sort thrust at the Law of God, and the Doctrine of the Gospel, and that concern the Sacraments, and the Orders, and the Ecclesiastical charges, with some superstitions where the abuse is most gross and apparent.

I have drawn all these Traditions from the publick practice, from the Councils approved by the Popes, from the Text of the Mass itself, and from the Decrees, Decretals, and Extravagants of the Popes. And from some of the more famous Authors, as *Lombard* and *Thomas*, two Princes of the School, *Bellarmin*, *Vasquez*, *Gregory* of Valence, *Tolet*, *Emanuel Sa*, that are Jesuits, *Navarre* the Popes Penitentiary; the three latter I quote most often, because they maintain their sayings by a multitude of other Doctors; so as under the name of one Author, I alledge many.

All such as have hearts disposed to learn, shall here see with admiration, mixed with grief, (as in a small contracted table) the whole massy body of Papism, varied with a hundred thousand colours, and shall be able thereby to profit. For the simple recital is enough for refutation, and to lead forth into view the mystery of iniquity.

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